

The King's Conquest

Frank Wellington Luce



Class BX 8333

Book L 83 K5

Copyright N^o _____

COPYRIGHT DEPOSIT.



Frank W. Luce

THE KING'S CONQUEST

ADDRESSES AND SERMONS

By

REV. FRANK WELLINGTON LUCE, D. D.,

of the East Ohio Conference, Methodist Episcopal Church. Pastor First Church,
Cleveland, Ohio.



*"He shall not fail nor be discouraged, until
He have set judgment in the earth: and the
isles shall wait for His law."—Isaiah 42: 4*

CINCINNATI: JENNINGS AND GRAHAM.
NEW YORK: EATON AND MAINS.

BX 8333

L 83 K5

Copyright, 1910,
By Jennings and Graham.



THE KING'S CONQUEST

SERIOUSLY OPTIMISTIC ADDRESSES AND SERMONS
FOR MODERN MINISTERS AND LAYMEN

With sentence prayers and paragraph sermons

These addresses were delivered before various Conferences, associations, and assemblies of ministers. The sermons from the pulpit of the church of which the author is pastor. The sentence prayers and paragraph sermons were printed first in the Weekly Bulletin of First Church, Cleveland, O., especially for the benefit of the sick, aged, and infirm people who were unable to attend public worship, and to whom a copy of The Bulletin was sent by mail each week.

CONTENTS.

ADDRESSES

A GOOD MINISTER FOR THE TIMES, - -	13
RESPONSIBILITY OF THE MODERN CHURCH, -	41
THE MODERN PREACHER AND HIS SERMON, -	67
IMPORTANCE OF RELIGIOUS INSTRUCTION, -	93
THE TRUE MINISTER'S ATTITUDE TOWARD THE "NEW THEOLOGY," - - -	123

SERMONS

THE BIRTHDAY OF THE KING, - - -	137
THE MAGNETIC POWER OF CHRIST, - -	157
BENEFITS OF THANKSGIVING, - - -	173
THE FINAL TRIUMPH OF THE REDEEMER'S KINGDOM, - - - - -	187
THE HEROISM OF THE PRINCE OF PEACE, -	205

PARAGRAPH SERMONS WITH SENTENCE PRAYERS

THE DIGNITY OF SERVICE, - - - -	11
RESPONSIBILITY TO GOD, - - - -	39
PERSISTENT FIDELITY, - - - -	65

CONTENTS.

EVOLUTION IN GRACE,	-	-	-	-	91
TAKE COURAGE FROM GOD,	-	-	-	-	121
THE ETERNAL FATHER REVEALED IN CHRIST,					135
HE CARES FOR YOU,	-	-	-	-	155
THE GLORY OF GOD,	-	-	-	-	171
FILLED WITH THE SPIRIT,	-	-	-	-	185
HE CHANGETH NOT,	-	-	-	-	203

PRELUDE

BOTH ministry and laity of the Church of Christ have providentially laid upon them in this wonderful period of bewildering and complex activity very grave responsibility and most thrillingly hopeful opportunity.

Tasks that are awe-inspiring, yet pleasing, call for most diligent and zealous service, guided by well-informed and sanely poised wisdom.

It is now high time that the Church, especially its men, should awaken to vigorous endeavor and undertake in the name of Christ our King the world's salvation, with a thoughtful and energetic seriousness that becomes those entrusted with the greatest, most far-reaching, and important business ever committed to human hands, brains, or hearts.

Seriousness is not sadness. Indeed, timely seriousness averts sadness and is the herald of gladness. Sane optimism is not a vague blindness that willfully ignores a knowledge of obstacles and difficulties to progress, but includes "counting the cost." Jesus

PRELUDE.

held the moral "plunger" up to criticism, and even justified the ridicule and disaster which inevitably came to the man who began "to build and was not able to finish," because he had substance enough to build only the foundation of the house he had created in his abnormal dreams.

True, hopeful, serious optimism that fills the soul and thrills it with a prophecy of triumph, counts the cost, considers the difficulties, measures the obstacles, and then takes account of resources and methods. Having reached conclusions of ability to conquer, there being a reason for the hope that lies within, the whole body, mind, and spirit is nerved unitedly to do the very best possible. And often doing our very best is conditioned upon our knowing the very worst.

Nothing is more damaging to the progress of the Redeemer's kingdom in the world than unwarranted hope and false optimism, unless it is unwarranted doubt and unbelieving pessimism, which has as its motto, "It can not be done."

All power is given unto Christ in heaven and in earth. Hence, "what ought to be done can be done." His conquest is sure when His power is applied. Our task is not to search for power, if we have found Christ and live in Him by faith, but our

PRELUDE.

task is a search for that which hinders the progress of His cause, the acquiring and understanding of methods that will apply His power to overcoming of them, and the inspiring of motives that will, through human lives, make vital the power of Christ in the accomplishing of its appointed purposes.

Seeking, finding, obeying, and applying the laws of God is practical faith in God, and "this is the victory that overcometh the world, even your faith." Obedient faith commands power, even the power of God.

At Pensacola, Florida, they told me of an old sailor who took the contract of extracting some troublesome logs which had been driven deep into the earth in the harbor. They protruded several feet above the water. Skilled engineers had failed to dispose of them. This plain man floated two large coal barges, one on each side of the protruding logs. He then ran a heavy timber across from one barge to the other. At low tide he chained the protruding logs to the horizontal timber. He waited, and when the tide came in the ocean did the rest. It is no vague dream of an enthusiast that "all things work together for good to those who love God," for love means the most careful obedience, and obedience commands power. Oceans, worlds, suns, universes, angels,

PRELUDE.

archangels—even God Himself with all His agencies, work for good to those who have practical faith in Him.

These discourses, which have each to do in some manner with the thoughts radiating from the subject of this volume, were prepared and delivered with hopeful conviction and fervent prayer that they might help a little in the advancement of His cause whose I am and whom I delight to serve. Some of them have been published in magazine or pamphlet form and may fall a second time into the hands of some reader.

Many who heard the discourses when delivered have kindly urged their publication, and for each of the addresses and sermons requests for publication have been made either by numerous individuals or by vote of assemblies.

Hesitatingly, but hopefully, I send them forth on the wings of the printed page in this permanent form with the same motives that prompted their production in public utterance.

THE AUTHOR.

The Dignity of Service

SENTENCE PRAYER.

With earnest praise, O God, for all material and spiritual blessings, and asking, in Christ's name, all needed grace to make us useful to the limit of our abilities and opportunities, we earnestly pray Thy constant aid to complete and perpetual consecration to Thy service. Amen.

PARAGRAPH SERMON.

Text, Matt. 20: 28: "Even the Son of man came not to be ministered unto, but to minister." To be truly good is to be truly great, and the essential element of goodness is service. Goodness is not merely negative; it is chiefly positive. Jesus taught the great and practical philosophy of being truly exalted, and of commanding power by obedience. This was unique and radical. It is the philosophy on which all modern progress is based, and by which nature's powers are utilized. The philosophy of the world was, he is the greatest who commands most service. The principle of Christ is, he is greatest who serves most. Service is the measure of the Christian.

A Good Minister for the Times.

I TAKE it that we are, each of us, possessed of a deep desire to reach the highest success possible as ministers of Jesus Christ. I am aware that this assumption presumes that we are ambitious, and ambition, when rightly understood and controlled, is a very necessary power. Of all men the Christian man should be most ambitious, and of all Christian men the minister should be possessed of a burning passion for truest success. I am aware that ambition is a dangerous power, but so are all powers dangerous. We must handle and use dangerous powers.

In the realm of humanity, goodness is greatness. Service is the measure of the man. Goodness is vital and aggressive, not merely negative and submissive. To be good implies being good for something. A good minister of Jesus Christ is one who renders service to Christ and the Christian system. And the greatness of the minister of Christ is not measured by his scholarship, or by his intellectual brilliancy, or by his gifts of utterance primarily, though any or all of these may augment his usefulness; but his greatness is measured by the elements

THE KING'S CONQUEST.

which he possesses that find expression in Christian service. It was Jesus who brought into the world the wonderful principle that obedience and service command power. And it is this principle that has given nature's powers into the hand of man, and by this principle only can moral and spiritual power be acquired.

The preacher of righteousness has ever been, is now, the preserver of society, the salt of the earth, the light of the world.

When Lycurgus was making laws for Sparta and planning to save the world from sin by legislation, the prophets of God were preaching righteousness and weaving conviction into the social fabric of Israel. When Homer was building the story of Troy into deathless poetry, and seeking to eradicate evil by the genius of culture, Jonah was preaching the mercy of God to Nineveh. When Rome was being builded as a representative political and military force, Isaiah was preaching on the walls of the city of Jerusalem and announcing the coming of the Prince of Peace. When Æschylus, the theologian of paganism, was teaching ethical culture in Greece, Zechariah was preaching spiritual life and faith in God to the discouraged people of Judea and nerving them to rebuild their fallen city and rehabilitate the

A GOOD MINISTER FOR THE TIMES.

temples of the true and living God. New power given after the manger, the cross, the open tomb, and the cloven tongues of Pentecost, made more potent the zealous preaching of Peter, Paul, Chrysostom, Savonarola, Luther, Knox, Whitefield, Wesley, Edwards, Asbury, Beecher, Simpson, and their coadjutors, together with the armies of the King who have followed the declarations of truth, have been the saving and constructive forces of all that is good in human society. Christ made no mistake.

The preacher is of no less importance to society to-day than in other days. There has never been, there is not now, there never will be while man is a man, any substitute for his ministry.

The term minister means helper, and moral and spiritual help is the universal desire of the human soul. And to possess it, each heart sobs out in secret its muffled moan.

We hear much about changed conditions, which have occasioned new and changed needs of religious life and service. While there is much of change in details, there is less of essential change than we are sometimes led to think. In every realm of human experience human needs are essentially the same to-day as ever. The eye must have light, the physical system food and water, there are the same cries of

THE KING'S CONQUEST.

the mind for intelligent information, and physical and mental processes are essentially the same as in the centuries past. Humanity does not outgrow these essentials or these processes. The human heart is the same as ever. Sin, though in new forms, is the same in its essential elements and in its sources. Only the one Savior can meet the soul's need of salvation, and the same processes of soul and life—repentance, faith, and obedience to God—are the only means of salvation now, as ever, and must ever be the same while man is man and God is God.

Now, a good minister of Jesus Christ has two chief elements—the personal element, and the official or professional element. Not all good men should be ministers in the sense of being ordained to the holy office of preaching the gospel. But every minister of Christ is essentially a good man. Protestantism places just and right emphasis on this point. It is necessary that he be not only a man of good intentions and of sincere purpose, but that he be a full-orbed man of as large accomplishments as possible to his gifts and opportunities.

There is necessity for a good physical basis. Good health is not only a ministerial convenience, but abounding health is almost a necessity to the highest achievements of the holy calling. It takes not only

A GOOD MINISTER FOR THE TIMES.

a good brain to generate good ideas which are excellent productions of ministerial thinking, but the brain must have good digestive and circulatory organs to run it; not only is this true in a general way, but actual physical preparation for a special occasion is necessary to do the best work as a minister. The physical has such a close relation to the intellectual and spiritual life that the best physical condition possible not only generally, but specifically, aids marvelously in the best results in ministerial work, both in the pulpit and everywhere. Mr. Beecher, a master pulpit power, said that a large part of his preparation for the pulpit was to "eat less and sleep more as Sunday approached." Parker, the great London preacher, said that he "husbanded his physical energies with a miser's care."

The best intellectual preparation possible is of course a part of the equipment of a good minister. The schools have no copyright on an education, whether general or technical, but they are immeasurable aids to an education. It is possible, however, for a man to have a goodly number of college and university degrees and not be a good minister. If college and university degrees are used as exits instead of entrances, as shields instead of badges, then they become hindrances and not helps. The most

THE KING'S CONQUEST.

that the schools can do for you is to train the mind to methods of thinking, and form habits of study that will enable the student to gain knowledge and develop the intellect. If the graduation from college and theological school is to be regarded as the finishing of the education instead of the commencement, then degrees are only agents of intellectual death.

I do not think that this poem is from any of the old masters, but there is as much, and as valuable, history in it as there is in "Mary had a little lamb" or in "The old oaken bucket:"

There was once a preacher named Ease;
He had taken A. M.'s and D. D.'s.
A doctor named Payne said, "My friend, it is plain,
You are dying, dear sir, by degrees."

There is no intellectual substitute for right-down hard work. No matter how brilliant, how gifted, how great have been the educational advantages of the minister of Christ, no man can be and remain intellectually equipped for preaching the Word without patient, constant, hard work. Not only is this true of the young man, but it is doubly true of the older man.

The age demands of us the intellectual acumen of the judge, the intelligent sympathy of the doctor,

A GOOD MINISTER FOR THE TIMES.

the keen sense of the business man, the instructive art of the professor, the poise and courage of a hero, the gentleness and self-mastery of a saint. We must administer with the wisdom of a statesman, and twice each Sunday or thereabout we must present in form and with interest to instruct and assist people of varied tastes, needs, and intellectual capacities in matters of most vital interest. Now, to do this we must work, work, work with the unremitting energy of a slave. Of all places for ease, the ministry is the last place to seek. There is absolutely no place in the ministry for a lazy man. Sermons must not be offhand, if they are to be worthy the name of sermons.

A man met his neighbor one morning and said: "Good morning. I understand your wife is sick. Is she dangerous?" "No," said he, "not now; she's too weak." The only virtue of the offhand sermon is its usual weakness. It is too weak to be dangerous. Such a sermon usually has very little of truth or error.

An extemporaneous manuscript sermon—and that is the weakest kind of a sermon—was handed to an examiner by a young minister, and on the margin was this note, "I wrote this sermon in an hour." The examiner wrote beneath the inscription of the

THE KING'S CONQUEST.

author, "I should think so." Such sermons belong where an editor placed a spring poem. The author brought it and laid it on the editor's desk, saying, "I shoved that off in half an hour." "Well, I will not be outdone by a poet," said the editor, "I will shove it off in half a minute," and into the wastebasket it went.

Winners in any field of endeavor have ever realized the importance of persistent, constant, painstaking work. Kean, the great actor, though suffering for the necessities of life, which his profession would bring him, refused to appear until he had worked with unremitting energy in his rehearsals of Sir Giles Overreach. He determined to present this masterpiece of tragic drama as it had never been presented before. When he presented it, it was so realistic that such persons as the poet Moore were entranced, many people fainted in their seats, actors of years of experience screamed with terror and forgot to leave the stage when their parts were finished, and Kean threw himself into the scene with so much vigor that he was so exhausted that he must be carried from the stage. Though that scene was enacted in 1816, it has never been obliterated from English history or tradition.

Turner the painter worked so incessantly over his

A GOOD MINISTER FOR THE TIMES.

canvas that Ruskin says, "his half-inches were infinite." It took Gray seven years, writing and re-writing, studying and polishing, visiting again and again the scenes he sought to suggest, to write "The Elegy of the Churchyard."

No one can read the Psalms of David and not be impressed that some of them are the works of days, weeks, and months. Who can believe that the Twenty-third Psalm was dashed off in a moment of poetic inspiration? It bears the marks of erasures, interlining, brain weariness, and heart flame that burns the great thoughts into glittering glory. Critics say that it took two Isaiahs to complete the wonderful book that bears that name, and if they would put their claims on the basis of its literary excellence, I could more easily believe it. For it is a literary wonder.

If the minister succeeds, with all the necessary tasks assigned by his profession, he must work, work, work with the unremitting energy of a galley slave.

But his intellectual effort must be supplemented by great, broad elements of rotund, manly character. He must be a gentleman with all that the comprehensive term implies and includes. Kind, courteous, as gentle as a child, with the most scrupulous regard for the feelings of others. But with these suave and

THE KING'S CONQUEST.

courteous manners that would not wound the sorest soul, he must have manly strength, courage, stability, and heroic determination. A gentleman is a well-poised combination of the tenderest sentiment and the strongest and most rugged, manly force. A man who is to be a force in the world must first be a force in himself. Nature's voice everywhere tells of God's plan of combining beauty and power, elegance and force. The mountains, capped with snow, with rainbow ribbons forming draperies, with fleece cloud capes about rocky shoulders, shimmering with thrilling and most delicate beauty, have beneath these delicate exteriors rock ribs that the thunders can not shake from their fastenings. The rushing cataract of Niagara, glistening in its gorgeous splendor, its clouds of mists rising above the crystal crest, interlaced with festoons of rainbows, splashing in beauty like splintered stones from the pavement of paradise, and shimmering in the evening sunlight like countless broken fragments from the shattered sea of glass before the throne of God—such beauty as no tongue or pen can describe, and yet so much power that were it controlled and directed we are told it would drive the machinery of the continent.

The minister must be a well-poised combination of gentleness and manliness, of courtesy, kindness, and

A GOOD MINISTER FOR THE TIMES.

of courage, persistence; and the soft grasp of kindly courtesy, gloved it may be with sweet gentleness, must have, under the tender flesh of beauty and gentleness, bones and sinews that grasp with manly and persistent courage.

There are times, and often, when to stand for truth and right, though kindly and firmly, is a necessity. When Jesus went into the temple where a dove trust had been formed, and where money changers were doing a lucrative business by charging high premiums for money that the priests would accept in the offerings, and with His scourge of small cords drove these thieves tumbling over each other cringing, as His strong arm wielded the lash as He exclaimed with knitted brow, "It is written, My house shall be a house of prayer, but ye have made it a den of thieves," He did more for righteousness than He would have done at that particular time, in offering temple services and prayer.

The minister of Christ must not only be clean in his life, but he must be immaculately clean in thought, word, and deed. His example must be such as not to mislead the weakest of his flock.

It is said of a leading minister that he was once asked by one of the members of the church of which he was pastor to occupy a box with the family at the

THE KING'S CONQUEST.

theater. The minister said: "I hope you will excuse me, though I do appreciate your kind thoughtfulness of me; but a surgeon must not only be clean, but aseptically clean, lest his delicate work be impaired by him who should be the master of the healing art. Others may do sometimes what a minister ought not to do, and little or no harm come. I know you will excuse me from accepting, though I appreciate your kindness."

In all matters of social and business life the good minister must be scrupulously careful of his purposes and intents, and also his conduct.

The minister's example will do more to cultivate a taste for elevating instead of degrading pleasures among the young, and in scrupulously honest dealing among all, than any rigid enforcement of rules and laws can do.

The minister of Christ, to augment his influence for good and not wield an influence that will be harmful, should always be scrupulously careful to avoid even the appearance of evil in matters of business, paying his bills with promptness and avoiding debt as he would avoid his worst enemy. Unprovided debt is what General Sherman named war, and its tortures are particularly intense to the scantily supported preacher. I am aware that this is a point which is

A GOOD MINISTER FOR THE TIMES.

hard to reach when the average minister has an income of \$600 or a little more, and on this pittance he must live in the manner of a professional man, and his family must move in the circles of cultured and professional people. And I say deliberately, that while it is sometimes said that ministers are not good business men, there is not an equal number of men in any other business or profession who live so well, dress so well, contribute so much to religion, charity, and philanthropy and educate their children so well on the amount of money they receive as the men in the Christian ministry. And that is the true test of financial ability. This is not done without much care and planning to make one dollar do the work of two. And small as the income is, to do the work of the Master the income must be made to cover the outgo, and this often causes the minister and his wife many an anxious thought.

I invite your attention now to some particular elements of the professional character of the minister, those which differentiate his from other occupations.

There must be first of all on the part of a good minister of Christ a clear, personal conviction that he is called of God to the work of the ministry of Christ. All men are called to some useful occupation it is true, and in an important sense. They are

THE KING'S CONQUEST.

called by their natural fitness, by the laws of supply and demand, by the law of "natural selection." But the minister of Christ is called in a special sense. He is called by the law of "supernatural selection." Jesus said, "Ye have not chosen Me, but I have chosen you and ordained you, that ye should bring forth fruit and that your fruit should remain."

The presence or absence, the weakness or intensity of this profound conviction will largely determine the efficiency of the minister of Christ.

Then he must be passionately in love with his calling. Not necessarily all the details of it, but in the great end and purpose and with the accomplishment of it. To any other than one thus impassioned, the work of the ministry must be the veriest drudgery. But love makes all burdens light. Two poor children, one a little girl of perhaps nine, the other a little boy of four, were following the circus procession, and forgot that they were wandering far from home. The little fellow became tired and sleepy. His sister, her own bare feet sore and muscles weary, took him in her arms to carry him, and he soon fell asleep. She was tugging away, her hair disheveled, her face dusty, and a kind-hearted man said to her, "Can't you waken him and let him walk? He must be very heavy for you to carry." "O, no," she said,

A GOOD MINISTER FOR THE TIMES.

“he is not very heavy, he’s my little brother.” Now that looks illogical, but it is not. Love makes burdens actually light. It gives wings to tired feet. It thrills weary muscles. Impassioned love for the work to which one feels especially called alone can give enthusiasm and moral courage. It may be that our fathers were too enthusiastic, for emotion that is intelligently directed is born of conviction, and that must be first conceived in the mind before it is impressed upon the heart. It is likely true that in some cases our fathers had a zeal, but not according to knowledge. But if so, it is to be feared that we have knowledge without zeal, which is the greater sin. Better the shout in prayer that could be heard for half a mile, and the “jerks” that would make the hair to “snap like a whip cracker,” than the spiritual paralysis and moral death which sometimes in these last days holds the pulpit and pew in the chilly grasp of ice-embalmed proprieties.

But the good minister of Christ has a clear, personal experience and is thrilled with a spiritual life born from above. There is a wide difference between being lively and being alive. The lion which Samson slew in the vineyards of Timneth was alive. Its bony skeleton a year after was lively with honey makers. The minister of Christ is lively be-

THE KING'S CONQUEST.

cause he is alive. The spiritual power of the sermon, which is the chief work of the minister, lies in the spiritual power of the minister himself. The sermon makes its impress by two elements of power—by the truth that is uttered, and by the force of the ministerial character back of the truth. One is the bullet, the other the powder. Neither does execution without the other. “When Burk exposed the duplicity and corruption of Warren Hastings, the English-speaking world was thrilled quite as much by the honesty, sincerity, and heroism of Burk as by the corruption of Hastings.”

When we read the sermons of Whitefield and Edwards, we wonder what there is in them to have produced such an effect upon the people. The masterful sermons of Bishop Brooks and of Matthew Simpson seem tame when on paper compared with the thrilling results they achieved when delivered. That part which shot the glittering steel of truth into the soul of the hearer does not appear on the printed page. The man behind the sermon is seen but dimly in his printed utterances. The work of the minister is vitalized and made vocal by the living spirit of his own spiritualized personality. The sea-shell held to the ear utters the voice of the sea. But scientific experiment declares that the voice is not from the

A GOOD MINISTER FOR THE TIMES.

shell, but is the echo of your own heart's blood as it courses through your veins and pounds on the tympanum of the ear. A dead hand and a pulseless ear, and there would be no voice from the sea. So the preacher may listen in vain for the voice of truth from the measureless sea of revelation unless there beats with thrilling life the living truth in his own heart.

Preaching has been defined as the sermon in action. And there is a very wide difference between the sermon in action and the preacher acting. Demosthenes, as you know, when asked for three rules of oratory, said, "The first is action, the second is action, and the third is action." But we are ever to make practical distinction between action and mere acting. Preaching is the soul, mind, and body in sincere rhetorical action. Mr. Spurgeon's homely rule for preaching is not far amiss, "Fill the casket full, pull out the bung, let nature caper." But that filling must include not only human ideas, but the Divine Spirit. Intellectual truth aflame with conviction which is fired by the Holy Spirit—that is the executive work of the minister. Without the vital power of the Spirit we can do nothing worth while in our holy calling.

More sermons die of heart failure than die for

THE KING'S CONQUEST.

want of bones and sinews of intellect. If I may judge from the printed sermons of the age compared with those of other times, the modern pulpit is the best by far of any age. Intellectual ideas are important factors. Cloven tongues of flame sat on the heads of the Pentecost worshipers, while the Holy Spirit filled their hearts. The clear head as well as the hot heart is a necessity to the good minister, but if I may be permitted to say so, I believe that what is needed in the modern pulpit more than ideas is some powder of profound, Spirit-vitalized conviction to drive the bullets of truth.

This is a wonderful Book from which we are authorized to preach and which we are authorized to expound to the congregation. There are many mysteries about some of its teachings. There are and always have been some controverted questions in matters of its deliverance.

Posibly all of us have in some degree and in some respects modified our beliefs in some things, and may modify them again. Let every minister make as deep and critical investigation in matters of controversy as his gifts, his time, and his facilities will warrant. Let him turn on the light of investigation. Let the archæologist's spade, the astronomer's telescope, the chemist's laboratory, the geologist's hammer, and the

A GOOD MINISTER FOR THE TIMES.

linguist's literary interpretations flame their illuminations on the sacred page. Truth can not suffer by investigation. But primarily, brothers, this is not our business. Our business is to help the faith of the faltering; to lead the shattered soul to Christ, who can restore him; to declare the incontrovertible verities of the gospel to a lost world. These are times of doubt and restlessness. Now of all times, brothers, if we believe anything with all our hearts, this is the time to declare it.

There is no doubt but that post-mortem dissection is a necessity and has done much to discover the laws of human life and has saved many lives. But the place to make such investigations is in the dissecting room behind closed doors, by professionals, and not by novices in the presence of members of the family who are suffering from the same malady. The place for a minister to make investigations in matters of doubt and controversy is in his study, alone with his books and his God, and certainly not to expose the ghastly skeletons of uncertainty and unbelief to those over whom the Holy Ghost has made him overseer. "These things were written that ye might believe." Men and women are struggling under unbearable loads of doubt. It is the minister's prime business to help them cast that burden at the feet of

THE KING'S CONQUEST.

Him who said, "I am the Truth." There may be some question as to whether a man should preach all that he believes; he certainly should not preach his doubts. While it is true that there are some controverted questions, there are some things—and they are the essentials—that are settled, not only in heaven, but in earth, and are established verities. Truth once is truth forever. When it is discovered once, it does not need revision. Two and two make four. Experiment shows it to be a scientific fact. It will never make three or five or any other number but four. What is true of twice two is true of the whole multiplication table. All great mathematical questions are solved on the basis of the incontrovertible facts. They do not change with human opinion. If a man undertakes to run his business on the principle that five times five are only twenty because he has a new notion about it, he will find himself in great confusion, but he does not greatly confuse the business world in general.

There are some vital bottom truths of the holy gospel that are incontrovertible and are established forever. They are not subject to revision. They are established by reason and experiment, and are as clearly scientific truths as are the results of mathematical or chemical experiment.

A GOOD MINISTER FOR THE TIMES.

The books called the Bible contain the word of God inspired, authenticated, and they speak with authority on all the questions of their deliverance. It would be too much to expect that by the methods by which these books were preserved that those who were their custodians were either so wise that they could not, or so good that they would not, either make mistakes in copying or make some slight interpolations. Critics from time to time have taken these books apart, examined them carefully, found some dust spots and a little foreign substance. Some views as to rhetorical method have been modified by scholarship. But these are of minor importance to the preacher. The great central truth is that in which he is especially interested. What is it that makes these books so wonderful? Why, when a few years ago the Revised Version of the New Testament was ready for distribution, the whole Book of Romans was telegraphed to Chicago from New York that it might appear in the papers there twenty-four hours earlier than if sent by mail? Why were the publishing houses crushed with orders and the express companies overloaded with the new product simply because there was to be a few minor changes made in methods of expression? What is there so wonderful about this Book? Is it its literature? Yes, its literature is won-

THE KING'S CONQUEST.

derful, and from a literary viewpoint it is worthy a place in every library of every language. Is it because of its superior ethical teachings? Yes, its ethical teachings are superior to all the ethics of all the philosophers of all the world. Is it because of its philosophy? Yes, its philosophy is far more sublime than the combined philosophy of all the ancients. From these viewpoints alone it is greater than all the books of all libraries of all the languages of all ages.

But these elements of worth sink into insignificance beside the one great purpose of its deliverance, to reveal Christ the Living Truth. The Bible is true, but it is not truth. It is only the record of truth. Christ is the Truth. The things that are written in the Bible are not true because they are written there; they would have been and are as true, whether written there or not. But they are written there for us because they are true. Christ the Savior of mankind is the Truth. The Bible reveals Him in prophecy, in history, in poetry, and by all the power of various rhetorical methods. But He has not left the unmistakable evidences of His power to save and transform this old world to the risks and uncertainties of "literary jugglery."

As to the enormity of sin, we are not dependent upon human interpretations of the Bible. It is a

A GOOD MINISTER FOR THE TIMES.

manifest experimental fact. It is evidently not a part of the divine plan, as some modern philosophers would make it appear, else when tested according to theory, sin would work out good. Evidently the saloon and brothel are not mere stopping-places on the highway from earth to heaven. Error is not truth, darkness is not light, vice is not virtue, wrong is not right, evil is not good.

Sin is not merely an injection from without, like disease germs are injected into the body, to be prevented and saved from by good environment, else good environment would always produce saintliness, and bad environment would always produce villainy, and the experiment does not fit the theory. Some bad folks live in good houses, and some very good ones live in poor houses.

Sin is not merely the result of physical conditions. The lancet and the medicine case are not the power of God unto salvation from sin, good as they are to relieve physical suffering.

Sin has lost none of its enormity. Its vile stench of death can not be counteracted by a few drops of the rose water of culture. Its mighty cavalcade of vice can not be routed and conquered by the tin soldiers of good environment. The virus of sin can not be eliminated by a few drops of belladonna or a

THE KING'S CONQUEST.

few grains of quinine, nor can it be let out of the human system by the veins being opened by the lancet or scalpel. Sin lies deep in the human purpose and is engrafted into the human soul. Only the Hand that made the stars can unclasp the gripful grasp of sin. Only the divine chemistry of the cross can purify its corruption. Only the Great Physician can cure the sin-sick soul.

An adequate Savior is a manifest necessity. Only supernatural power can save from sin.

The immaculately conceived, Divine Christ is the chief and exalted theme of the good minister. With no apologies to science, learning, or history for declaring Him to be the Son of God with power, I believe in the immaculate conception, the miracles of Jesus, in His Deity, and in His actual, tactual, material resurrection, because it is rational. It is easier to believe than the alternatives. The historical Christ is an established fact. I must believe that this Man, who was so pure that no fault could be found with Him, so wise that His ideas have transformed the world, who did such works as no other ever did, and whose tomb was found empty on the morn of the third day after He had said He would arise, and His tomb had been guarded by His enemies to prevent a rumor of His resurrection—I must either believe that this

A GOOD MINISTER FOR THE TIMES.

person was the son of a harlot, a false deceiver, an ignoramus without principal, and that the world has so honored and loved such a character as to die for him by the thousands, and to live for him by the millions, and that this impostor has by his principles transformed the world, or I must believe that He was conceived by the Holy Ghost, born of the Virgin Mary; that He was crucified, dead, and buried, and that He arose from the dead and is ascended on high and is alive for evermore and has the keys of death and hades. To believe other than that He is the ever-living and adequate Savior of mankind is repulsive alike to every phase of intelligent reason as well as to every sentiment of the heart.

And then, added to this is the experimental theory, which never fails. It is that principle upon which science is based. We are authorized to make the proposition to invite men "To taste and see that the Lord is gracious." Where is the case that has been too hard for the saving power of Christ when the conditions of repentance, faith, and obedience have been faithfully met?

Brothers, our gospel is everything or it is nothing. Is it anything? Let two thousand years of test answer. Let the conquests of Christendom answer. Let our Churches, our Christian schools, our philanthropic

THE KING'S CONQUEST.

and charitable institutions answer. When Jesus came there was not a home for the aged; there was not a single asylum for the feeble-minded; there was not a home for orphans; there was not a hospital for the poor. Let our modern civilization answer whether our gospel is anything. If it is anything, it is everything, and the great fundamentals of sin, salvation, immortality are eternal and incontrovertible verities that are not subject to revision of belief. Then, let us give our lives to their promulgation with a vigor worthy their importance, and account it a high privilege to be accounted worthy.

Happy if, with our latest breath,
We may but gasp His name;
Preach Him to all and cry, in death,
"Behold, behold the Lamb!"

A good minister of Jesus Christ is a full-orbed, manly, Christian gentleman, as large as his gifts and opportunities will permit, consciously called of God to the specific work of the ministry, wholly consecrated to the one work, impassioned with the dignity and importance of his work, deeply in love with the great ends to be achieved, filled and thrilled with the Holy Spirit as his vital force and guide.

Responsibility to God.

SENTENCE PRAYER.

Dear Father of the one family in heaven and in earth, be Thou our comfort in distress, our wisdom in perplexity, our supply in times of need, our stay and support in times of weakness, and our hope when despair approaches, through the merits of Thy Son, our Savior. Amen.

PARAGRAPH SERMON.

Text, Romans 14: 12, "So then every one of us shall give account of himself to God." Conscious, personal responsibility to God and our fellow-man is the salt of social safety and the jewel of personal character. As in material things no particular atom is actually in direct contact with any other, and yet all are so related that all atoms are dependent upon all others in some near or remote degree, so each individual soul stands separated and individualized, and yet each has an important relation near or remote to every other soul in the universe and a vital relation to God.

Responsibility of the Modern Church.

EACH has a personal, vital, and perpetual relation to God. The fact of such relation is not a matter of choice. As to what that relation may be, whether of friendship or enmity, harmony or discord, each may determine by choice of will and through the riches of grace, but the fact of such relation is a natural necessity. The religious nature is a part of human nature, and race consciousness asserts a severance of right relations between God and man. Not only such relations as God according to human ideals would approve, but man is not in such relations as he himself can approve. So that man is everywhere striving for a right adjustment of his relations with Deity, either the true God or some other. It is nothing that there is occasionally one who seems devoid of the religious element and is what Paul calls "reprobate," and modern science terms "degenerate," any more than it would argue against eyes being a physical part of humanity because occasionally a child is born blind.

THE KING'S CONQUEST.

An amicable relation between God and man through the atonement in Christ on terms made known in the gospel, which is a revelation of Christ in prophecy and history, is the essence of the Christian religion, evidenced by the witness of the Spirit in experience and further evidenced by the deeds of the life. God was not only satisfying the demands of justice to the obedient and innocent in His righteous government in the plan of redemption, but "was in Christ reconciling the world unto Himself." Religion, then, is more than a creed, though it includes that. It is more than dignified ritualism, though it may be augmented by that. It is more than inward assurance or outward conduct, though it is evidenced by these. Primarily, true religion is a life, and "that life is hid with Christ in God."

Now, life in any realm is myterious, can not be analyzed or understood. But whatever else life is, or is not, it is certainly power. Power in its manifest result, force, does not indicate the measure of that power, for power in any realm may be genuine and not find full expression, if indeed it find any expression.

In an agricultural college in one of the Eastern States a test of the power of life was made by harnessing an ordinary hubbard squash in such a way that the degree of pressure could be measured. At

RESPONSIBILITY OF MODERN CHURCH.

first the pressure was slight, then increased to fifty, then to sixty, a hundred, two hundred, five hundred, five thousand pounds to the square inch, then the harness broke. Who can estimate the power of life couched in the vegetable world of vitality?

As we rise in the scale of being, life's power increases. Logic is mightier than trees, and reason stronger than mere brute force. Love has often mastered reason, and sympathy has many times mastered judgment. Soul-power, heart-power is the mightiest, and religious life has its home in the heart. It is the life of God in the soul. The religion of Christ deals with the mightiest realm of power known to human experience or observation.

There are several reasons why power in any realm, particularly in the spiritual, may be genuine and true, and yet not find full expression, sometimes no expression. It may be there is no necessity for the manifestation of that power; it may be that there is no opportunity, or limited opportunity; it may be there is lack of control and direction. These modify the manifestation of power, and limit its display. Religious life in the soul of the individual, and that life in the Church of God, is no exception to the universal law. In spiritual power, as with all power, its manifestation is in proportion to its limitations

THE KING'S CONQUEST.

and not alone to its inherent potency. A great power may find small expression because of its limited necessity or opportunity, or because of the unwise or improper direction and control. Even infinite power is thus modified and controlled in its displays.

This world is manifestly shackled by some moral delinquency and evil. For all the suffering, irregularity, and corruption, personal and social, there is one cause, namely, sin against the laws of God. Sin is committed not by masses, but by individuals. There is one cure, only one, but that a certain one, for sin's ravages in the earth. That is the applied gospel of Christ. There is one agency to whom is committed the spread and application of the gospel, and to whom is promised divine accompaniment to the task, that is the Church. To the Church is committed this great privilege, and upon it is laid this grave responsibility. The power is adequate, for it is "the power of God unto salvation to every one that believeth." Yet truth compels the frank acknowledgment that after all these years, even centuries, since the Great Commission was given and the power pledged, and notwithstanding there have been unmistakable evidences of the power of God in Christ to save unto the uttermost "all who come unto God by Him," the Church is measurably failing to accomplish the work

RESPONSIBILITY OF MODERN CHURCH.

committed to it, in a manner or to an extent at all commensurate with the needs or the power pledged and proven to be at hand. Particularly is this true in our own country and in our own time.

One hundred years ago in the United States there were but 5,000,000 of people* who did not belong to some Church. Now more than 30,000,000 are utterly estranged from any Church; not one in fifty attends church regularly, even professing Christians absenting themselves with frequency, making church attendance a matter of convenience rather than duty, habit, and privilege. Twenty-five years ago in the average Protestant church in city and country there would be many unconverted people, even many who were not believers in experimental religion, in every service, often even in the prayer-meeting. Often the Sunday night service would be largely composed of people who were not members of any Church, and the evening audience was in many cases the larger of the two public services. Nothing drew better than a wide-awake revival, and often under the leadership of the pastor, with little preaching, great throngs of people assembled and with song, prayer, and testimony won to acceptance of Christ many of the throngs of unconverted people who were

* Josiah Strong.

THE KING'S CONQUEST.

in reverent attendance. Christian people planned to attend these special services. It was looked forward to as a harvest time to gather in the results of the pulpit ministrations and Sunday-school teaching which had gone before.

Now it is too often the case, more often than formerly, and it is growing more so every year, that few people other than church members attend church services at any time, and they are especially scarce when "revival" meetings are in progress. Even Christian people often regard it as of vastly more importance that their young people should give the evenings to their studies, or even to amusements, than that they should be placed under the influence of special religious instruction that they might be set right in religious life.

On Sunday afternoons and evenings, especially during the warm days of summer, in all our American cities, the throngs of people that crowd the street cars are not going to church, but to concerts, parks, summer gardens, and theaters. Many of our Protestant churches are closed entirely during the summer months, and others closed in the evening, and the few that are opened, with a few rare exceptions, are very poorly attended, even by the members of the Church, and almost abandoned by those who are

RESPONSIBILITY OF MODERN CHURCH.

not members. A half-hearted energy—if, indeed, it may be characterized as energy at all—on the part of the vast majority of Christian people prosecutes the work of the Church in all departments. Only the fewest are fired with a holy zeal.

The waning faith and activity of the Church, with the decreasing interest on the part of the non-members, is an indication that is at once alarming and interesting. These conditions, taken with the fact that we are living in a very unique time, in a very unique country, under very unique conditions, all of which make unusual demands for moral influence and religious work and service, should make the thoughtless pause and consider, and the careless stop and think.

With crime increasing, with the drink curse growing, with gambling dens and places of vice multiplying, with tides from the Orient and floods from the countries of continental Europe deluging our shores, centralizing for the most part in stagnant lakes of putrid humanity, where whole colonies of the degraded and depraved of all nations, including our own, are massed together in ever-increasing density and ever-increasing filth, both moral and physical; where crime of all kinds grows like vermin in the dark damp; where the home is being more and more

THE KING'S CONQUEST.

abandoned and prostituted; and where the Church is not only neglected and forsaken, but has moved out to more respectable localities and has left these masses of the morally lost practically without the light of gospel truth and without the application of its principles—these and other conditions, equally startling and perilous, may well cause us to prayerfully inquire why the Church is not awake and active and potent in accomplishing the work to which it is plainly assigned. Only the uniformed or the dreamer can fail to see the alarming facts as they now exist. Why does the mighty power of the gospel, whose potency when applied has demonstrated itself to be all that is claimed for it by actual experiment for more than nineteen hundred years, and which is God's ordained power to save the world from sin, as His light of the sun is His power for material illumination, fail to save with a breadth, might, and potency commensurate with the needs and proportionate to the power?

It can not be attributed altogether, or chiefly, to an inefficient ministry, for Protestantism never had a more cultured, competent, or moral ministry.

It can not be attributed to the immorality of the membership, for moral delinquencies tolerated a half century ago would not be tolerated now, and the standard of morals is higher now than then. It is

RESPONSIBILITY OF MODERN CHURCH.

certainly not that we lack equipment, for there were never so many or so good churches and other equipment as now. It is true that some of our churches are poorly located for the work we have in hand, but this can not account in any considerable measure for our lack, at least for the falling off of aggressive influence, for our churches, especially the Methodist churches, are better located with reference to the people than they were one hundred years ago, when great revival power swept every altar. It can not be, as some claim, that the Church is antiquated, has done its work and must give place to something else. Those who make such claims should remember that it is incumbent upon them to show when and by what authority the Church was discharged from the duty, or when and by whom it was robbed of the privilege, of "going into all the world" with the gospel of Christ with the pledge of the divine presence and power.

The fault can not be with the necessity, for there certainly was never more necessity than now for the application of the mighty gospel to individual and society. Certainly the power is not abridged, for only the unbelieving can doubt the might of the living God, whose presence is pledged to the Church and its work of evangelism.

THE KING'S CONQUEST.

The parsimoniousness of the Church is not an explanation. I know in the average city it costs for every man, woman, and child in the city three times as much to pay for the liquor used as it costs the Christian people of that town *per capita* for all that they contribute to the cause of Christ. I know that an expert ball-player will command a larger salary by half than a bishop. I know that the average bartender will get more pay than the average minister, and a coarse vaudeville actress can sometimes command more salary than a trained choir singer of culture. I know these things, and they ought not to be. The Church ought to offer sufficient remuneration to those whom it employs so that they are not strongly tempted by the overbidding of evil. If it be said that all should be willing to sacrifice and serve the cause of God, then I will say, let that sacrifice be mutual. There is no reason why a minister, or a missionary, or any other who serves the Church with time and talent, should do so for less than that same time and talent is worth in the markets of the world. Then the servant of the Church can make his contributions where he pleases, as others may do who sell their services elsewhere, and not be compelled to contribute more than their share, and where they would not choose to contribute it in many cases.

RESPONSIBILITY OF MODERN CHURCH.

But Christian people are not, as a class, parsimonious and stingy. They are not willfully negligent and careless of the results that should accrue because of the activities of the Church. They are not really indifferent to the salvation of the world, especially of their own communities and their own families. I can not believe that the toper loves his beer more, that the seeker after amusement loves his pleasure more, that the vicious loves his vice more than the Christian loves his God, his family, his city, and the world. I do believe that while the average Christian believes in the power of God in the applied gospel, he is not impassioned with unbounded confidence in the present methods to meet present needs. People are with matters of religion like they are with other things in some degree at least. Convince a man that an investment will bring good dividends, and if he has the money he will invest, provided it is safe and there are not greater dividends with equal or greater safety in something else. Make it clear to the average Christian that his investment of time, talent, and money will bring results by the methods used, and he will hasten to make the investment. But he wants results.

When, with present methods as every one at all acquainted with facts knows perfectly well, "only the extraordinary minister, with an extraordinary church,

THE KING'S CONQUEST.

by extraordinary effort, can register only ordinary success," while the ordinary minister and ordinary church must utterly fail with present methods, and when the need was never greater and the power never greater, there must be a conclusion that the difficulty lies somewhere in the methods of work. In these tense times the only safety lies in intensity in religion, and that in other respects our methods should be fresh and up-to-date, that they may meet the needs of these times.

As intensity in sin increases, there should certainly be a corresponding increase in the intensity of religious zeal. These are no times for laxness in Christian effort. Crime and evil, vice and sin, especially in our American life, are increasingly clever as well as increasingly active. It keeps the safe builder busy to outwit the burglar. There is a necessity of a widespread and tremendous religious awakening, and a great revival in spiritual zeal. But that is not sufficient. There is an even greater need of a complete revision, if not revolution, of our methods of work. We have adopted modern methods in everything else, but are slow to accept and invent modern methods of church work. In other matters we spare no time, effort, or expense to have everything up-to-date. It costs more, but the results are more satis-

RESPONSIBILITY OF MODERN CHURCH.

factory. It costs ten times as much to run a palace car from Akron to Cleveland as it does to run a canal boat the same distance. But the results are more satisfactory. The passenger on the palace car has every advantage, not only of comfort but of business precedence. But in the Church we forget that power must move by method adapted to the work to be done or it is impotent, even though the power be limitless.

The crystallized method of the age which is applied to almost everything in this time is the principle of organizing the individual unit into a workable and adapted system for a definite purpose. Manufacturers do this, men of commerce do this, men in statecraft use that principle. This principle, of course, implies the obedience of every individual unit to the principle—each in his or its place filling the purpose of the designer. This is the principle that must in the final analysis be put into use in the work of the Church of God.

We must have a new method of reaching the individual soul and putting that soul in touch with the saving power of the gospel, for the individual is the point of contact for the potency of the gospel. It is the individual who must be saved if society would be saved. Those who need salvation for the most part can no longer be reached by the gospel in the

THE KING'S CONQUEST.

churches, for they do not go there. It is useless to say we should make the churches so attractive that they will go there; the fact is, that the theory is not practical with the materials that need the power of the gospel most. Old-time revival methods, revered as they are for the good they did, are worn out and I fear must be abandoned, at least modified, if success is to attend the work of the Church. Street preaching accomplishes something with some people, but not much with many. It does some good, however, and ought to be encouraged. The modern system of evangelism is couched for expression in this trite motto that ought to have a conspicuous place in every church in the land, and hang in the home of every Christian family, "EVERY CHRISTIAN AN EVANGELIST." That is the method with everything now that wins—the individual comes in contact with the individual. The promoter who sells the stock for a large corporation does not appeal to the mass; he finds his man, studies how to approach him, knows the taking points of his investment, and plies his arguments to the one man to whom he is at that time concentrating all his efforts to win to an acceptance of an investment.

The salesman of the product, sometimes in a school for the purpose, has learned how to represent

RESPONSIBILITY OF MODERN CHURCH.

the article he is to sell; he approaches his customer with tact and seeks to convince and win for a sale that one customer. Then he approaches another. The clerk learns to show the goods to advantage, and sells to one customer at a time. That is to be the great success of God's cause. It is a principle that was always in accord with best results, and never so much so as to-day. When a Christian man, not in a professional way, but as an acquaintance and friend, makes a telephone engagement with a man who is not a Christian, studying carefully the trends of mind, moods, and ideas of the man whom he is to convince, goes with prayer that he may have the presence of the Holy Spirit, and deals in the business manner he would in other matters of importance, and after an open talk invites the man to become a Christian and to attend the church, he will find that there will be a response that will be surprising. Suppose all Christians, or half of them, should take a few moments every day for such work—and who could not find time to do so?—who doubts but that there would be such a religious awakening in this country in the next six months as no country has ever seen? The churches would no longer be empty, nor the prayer-meetings forsaken. There could nothing be devised that would so thoroughly elevate the average

THE KING'S CONQUEST.

consistency of life of the Christian, for when a Christian is planning to talk with some one every day about accepting Christ, that Christian will be very apt to have an increasing tendency to walk in accordance with the precepts of the Master.

Then we must revise our methods of awakening, educating, and gathering results. These are done largely by Church organization and pulpit ministration. We are never to forget that the called ministry has a chief place in the dissemination of the gospel, and that preaching by the called ministry is a God-appointed method. Nothing is to take its place. There are various theories, some good, some indifferent, some doubtless worthless. It seems to me that the interests of the cause of God call for the absorbing or expunging of many of the Churches and denominations of the time, some large and some small, for which there seems no longer a demand. Any individual Church or any denomination that does not demonstrate its right to live by practical Christian work should die, and will naturally die. However, I am not in favor of one great Church merger, any more than I am in favor of a great railroad or factory merger, and for similar reasons. We must deal with human beings, often very human, in Church work as in all things. There is no magic

RESPONSIBILITY OF MODERN CHURCH.

wand that transforms people into guileless and perfect beings as soon as they touch the Church or its work. Had God waited until absolutely perfect beings were found to accomplish the work of the application of the gospel, it would have been some time before there would have been a beginning even.

There is one ideally perfect model, the Man of Galilee. It is our privilege to be made perfect in love even in this life. It still remains true that for the most part the vast work of the Church must be done by imperfect and fallible people, with good aspirations and noble purposes, but with a little or much human nature still remaining. I do not think that the competitive element is entirely unreasonable, impractical, or unscriptural. We are to provoke one another to love and good works. And there is no doubt but that some kinds of work can better be done with one form of Church government, and some can be done better by another. Federation for matters of mutual interest and great world movements, but not organic union; unity, but not uniformity, should be the motto of Christendom.

It seems to me that the cities are now, and are rapidly becoming more and more, the strategic points for Christian work, and the thickly populated tenement districts the most fruitful places in which to

THE KING'S CONQUEST.

plant gospel truth. Into these portions of our cities come the ever-increasing throngs of alien people from all parts of the world. The Church should equip every immigrant steamer with cultured and consecrated men and women, to become acquainted with and take moral supervision over the immigrant, especially the young girls without mothers and the boys without adequate guardianship. Keep track of them through other agencies after they land, and never lose sight of one of them until settled and employed. And then they should be in touch with some Church influence perpetually. Get the girls before they are taken for the "white slave markets," get the boys before the gamblers and confidence men get them. Save their characters and their souls to themselves, citizens for the State, in many cases workers for the Church, and the public treasury many times the cost of saving them by prevention, in the cost of criminal prosecutions and other public expense if they drift into the wilderness of humanity in our great cities without moral and religious influences.

By all means maintain our family Churches, and fill them with families both in the Sunday-school and public service. It is impractical, unreasonable, and, as I believe, unscriptural to take our families into the slum districts for their church homes. The same

RESPONSIBILITY OF MODERN CHURCH.

reasons for moving out of the slum society for the family home apply in the matter of a church home. I believe most thoroughly in the influence and power for good or ill of environment. During the formative period of the lives of our children whom we strive to rear in the nurture and admonition of the Lord, I believe it is our duty to keep them from evil influences. I am aware that many do not agree with my position—that is not at all necessary—but I also know that the opposite theory is impracticable and void of results commensurate with the risk and sacrifice. The children of the good might have a good influence upon the slum districts—the slum districts would certainly have an evil influence upon them. I would advocate the necessity of gospel separatism, and get people out of evil surroundings as soon and effectively as possible; that being impossible, I would earnestly urge the importance of improving the surroundings to the best possible. I would by no means absorb the family Church of the suburbs in the institutional Church of the down-town district. I would, however, plant an institutional Church, so-called, wherever needed, and many of them are needed in all our down-town districts. It should be not only institutional, but denominational. It should be a splendid building of refined architecture. It should

THE KING'S CONQUEST.

contain splendid equipment and competent teachers for all departments of industrial instruction. It should contain cheery game-rooms, where games of skill, but none of chance, might be engaged in. There should be night schools, schools of art, reading rooms, bath rooms, and rest rooms, all of which should be well furnished and cheerful. There should be a large and comfortably seated hall, where every night and on Saturday afternoon there would be entertainments of music and other forms of elevating recreation for mind and spirit. There should be well-equipped rooms for Bible teaching and Sunday-school work connected with this auditorium. Then there should be a great and churchlike audience room, with pipe organ, comfortable seats, well-furnished pulpit, neatly decorated walls, and all equipment for comfortable worship. Skirting this room should be numerous class rooms, which might be closed from the main room. There should be no meetings here save public worship. In this pulpit there should be as able a minister, in mind, in spirit, and in personal magnetism, as is obtainable. We ordinary ministers would do for the family Churches when our people are awakened, as they will some day be; but in the pulpits of these institutional Churches we need the Simpsons, Spurgeons, John Halls, and

RESPONSIBILITY OF MODERN CHURCH.

Beechers. I would have no public service here in the forenoon, that these working people might have the forenoon for rest. In the afternoon, when they would otherwise be going to the parks and concert halls, I would have an attractive Bible school, preceded by a splendid sacred concert of voices and stringed instruments. In the evening I would have no public worship in the family Churches in the suburbs, but would have the public worship in the institutional Church. I would charge that minister with but little else than living with some great gospel theme all the week, coming into that pulpit on Sunday night and preaching with all the power of a great mind, warm heart, and fresh and magnetic body, all consecrated to God and bathed in the spirit of prayer. Such a minister would grip the minds and hearts of the multitudes. I would want him to omit all slang of the streets, and in simple, dignified, pure English present with power the great verities of our holy religion. Such a minister preaching thus would draw Christian people from all parts of the city, and they, with their evangelistic spirit, which would be awakened, help lead souls to a personal acceptance of Christ in the after-meetings, which should follow in the rooms skirting the auditorium.

THE KING'S CONQUEST.

Then, with all the equipment of this institutional plant, I would have a law department. Not to teach lawyers, but to teach the practical application of just law. I would put it in charge of as good a Christian lawyer as could be obtained. The duty of his department should be to look after law enforcement and to agitate and advise regarding necessary enactments for the protection of the good. "It is the duty of good government to make it easy to do right and hard to do wrong." The Church should help make it so, that those who are determined to do wrong shall have a hard time of it.

Now, in all these privileges and helps I would not have anything absolutely free. The motto everywhere should be, "No pay, no privilege." Make the payments merely nominal in many cases, perhaps, but nothing free. Educate people to feel that what they receive is worth something, and that they are neither paupers nor robbers when they receive these privileges. Give people something for nothing, and if they accept they soon come to assume that you owe it to them. Make it so that any poor boy or girl, any depraved man or woman, who receives help from the Church can hold the head erect without shame and humiliation for having been an object of charity. Charity is good. Build hospitals, infirm-

RESPONSIBILITY OF MODERN CHURCH.

aries, and care for the unfortunate. That is Christianity. But ideally it is the part of the Christian State and not the Christian Church directly. It is the business of the Church primarily to evangelize, and it should make all its plans contribute to that end. When the contributing young person from the down-town Church is converted, goes into the suburbs and makes a home for himself, he will not feel that the Church is a robber or a beggar when it asks his contribution for its maintenance, if he has been educated to pay for his Church privileges.

I am aware that this is no new idea in the main. I would, however, give far more prominence to the pulpit of the institutional Church than is usually advocated for it. I would, too, make the Church very prominent. If it is true that people do not like the Church, and therefore we must not, when we do anything for them in the way of moral elevation, let them know that it is the Church, then all the more shame on our methods of the past and all the more manifest is the necessity that we should speedily change the opinion of the masses of the people.

I would have the name of the Church prominent everywhere. When a tired man heard a good concert, I would have him know that it is the Church that has provided it. When his daughter has learned

THE KING'S CONQUEST.

to sing and thus take sunshine into the narrow home, I would have that family know that it is the Church that has made that possible. Even when the law-breaker feels the heavy arm of the law smiting him, I would have him know that it is the Church that has inspired it, and that the Church is determined that innocence and obedience shall have justice. An awakened Church, aroused to the importance of personal evangelism with such modification in methods of work as will adjust the power of the gospel to the present needs occasioned by present conditions, will shake the foundations of sin, cause its mighty walls to fall, and will construct the kingdom of Christ upon the ruins of iniquity. Never was there such opportunity, never such necessity, the power was never more adequate. God give us wisdom to invent and apply suitable methods for the application of the power.

Persistent Fidelity.

SENTENCE PRAYER.

O Lord of life and destiny, help us to perform our duties faithfully, bear our burdens cheerfully, receive our blessings thankfully, run life's race patiently, and to receive our rewards joyfully, in Christ's holy name. Amen.

PARAGRAPH SERMON.

Text, Rev. 2:10, "Be thou faithful unto death." Human life, as a series of personal acts, forming personal history and resultant in eternal destiny, is not like chalk marks on a blackboard to be erased and the crude experiments repeated again and again, but like a permanent painting, each line and shading, each dot and coloring making for the worth or ugliness of the enduring production. Each stroke leaves its lasting result. Therefore, perform every act with faithfulness.

The Modern Preacher and His Sermon.

THERE are some modern conditions which make the successful preaching of the gospel an exceedingly difficult task. Indeed, it would be utterly hopeless were it not that the preacher is divinely called, commissioned, and accompanied.

Among these adverse conditions are the wonderful energies and activities, ambitions and accomplishments of our modern civilization. The most potential evils are always those that are in themselves good and are perverted. And Christianity's most powerful enemies to progress and competitors for recognition are the very forces which Christianity has itself set in motion and the very civilization which it has, under God, created. Christianity, through the agency of the Church, has created the marvelous conditions which, being perverted by selfish ambitions and passionate desires for pleasure, as well as vicious tendencies of depraved human nature, make it exceedingly difficult to master the situation and gain and retain the attention, respect, and devotion of the people to

THE KING'S CONQUEST.

the gospel of Christ which is God's only power unto salvation from sin. The mad rush for wealth, the overwhelming passion for pleasure are two channels through which the streams of worldliness flow, and their swirling gorgements carry on their sparkling but turbulent surface all that they touch, and the flow is away from the Church, the gospel, and the cause of God.

The spirit of the age which possesses the public mind and heart makes it exceedingly difficult to do the work of a minister. The literature of the age, exciting, with its contorted ideals and passionate realism, tends to create absorbing and abnormal conditions of mind.

There is, I fear, very little reading of literature that evolves normal tastes for thinking, especially independent thinking, and the power of giving attention to worthy ideas.

There is much more leisure in this age than in any past age, and what the people do in their leisure hours when their day's task is done not only aids most in making their characters, but most clearly tells of their desires. Not what people do when they must from necessity during the hours of their daily occupations, but what they do when they are at leisure to choose what they will do, is the chief determina-

MODERN PREACHER AND HIS SERMON.

tion of their characters. There is so much to absorb and detract, to excite and impassion, to interest and amuse, to paralyze and slaughter conscience, that the average mind and heart is caught in the torrent and swept away from the Church. All these things tend to make the minister's task a very difficult one.

Then, take it in a little higher realm of thinking than the merely secular occupations and leisure pleasures of the people. Christianity has created a spirit of peace. Thank God for that! But that very spirit is perverted to weaken the might of the gospel and make it difficult to do our work. There is no peace, save at the expense of truth, between truth and error; there can be no peace between right and wrong save at the expense of right, until wrong is vanquished. Jesus, while He is the Prince of Peace, also came "not to bring peace but a sword." Then, there is as a creation of the Christlife a widespread spirit of federation and unity of individuals in the mass. But there can be no federation of light with darkness, vice with virtue, truth with falsehood, excepting at the expense of light, virtue, and truth. Then, the Spirit of Jesus has created a widespread spirit of toleration, patience, and charity. This has been perverted to the advocacy of toleration with sin and vice, with error and wrong.

THE KING'S CONQUEST.

The gospel of Christ does not meet the foes of its progress in the same garb or armed with the same weapons to-day that it did in other days. The time was when the rack, the firebrand, the noose, and the sword, or perchance the hungry lion's paw and fangs, awaited the follower of Christ and the minister of Jesus. That time, while not past in all parts of the world, has no place in the enmity of the gospel in our land. Later the battle was in the arena of thought, and giant intellects battled for supremacy in their word struggles to establish truth. The lines were sharply drawn. Infidelity attacked the Bible and assailed religious experience. Logic, ridicule, invective, and all the arts of the logician and rhetorician were employed to vanquish alleged truth of the gospel. All the fundamental truths of revelation were boldly assailed. But this is not the chief danger of the present. There is within the Church, as well as outside, a spirit of toleration with error, falsehood, vice, sin, and unbelief which threatens to obliterate all lines between the Church and the world, all lines between truth and error, all lines between right and wrong, between vice and virtue. Now, the religion of Jesus is the most intolerant of all religions with that which is inimical to its teachings and principles. Jesus is the most intolerant of all religionists known to the

MODERN PREACHER AND HIS SERMON.

world. He Himself declares, "He that is not for Me is against Me." He is not one of the lights of the world; He is "the Light of the world." He is not to divide the honors of world-conquest with others, but He shall reign "where'er the sun doth its successive journeys run." He is not one of the ways; He is "the Way." The making of His tolerance to include tolerance with the foes of His propaganda has overwhelmed His Church with a receding tidal wave that threatens to wipe out the shore lines and inundate the fruitful fields of truth and righteousness.

Now, to do the work of a minister in these times requires much of skill and manly courage, much of patience and studious care, much of incessant labor and enduring faith, to say nothing of that indispensable requisite, the constant presence of the Spirit of God. There are two sets of elements constituting a successful minister. They are the natural elements to be cultured, and those acquired by grace. It is erroneous to conclude that grace can do what nature must do, or that nature can be cultured to perform what grace is designed to accomplish. There are some peculiar elements of manhood which naturally qualify a man to be a minister of Christ. There are some people who can sing, and there are some who

THE KING'S CONQUEST.

can not because they have not the musical element in their make-up. It would be foolish to undertake to make a concert singer of such a one. There are some who could never become painters or sculptors, as there are some horses that could never become swift racers and others that could never draw heavy loads. There are some natural elements which a man must have in some degree and in well-poised proportion to qualify him for the work of a minister of Christ. Not only are there some physical conditions, some natural gifts of ready utterance, some tastes for study and mental effort and some degree of social character that takes polish, but particularly are there necessary elements of mind and heart peculiar to the calling of a minister of the gospel. He who would succeed as a preacher must have a mentality that is decisive, that is able to reach conclusions. "A double-minded man is unstable in all his ways." The undecided man may not be a bad man at heart, his intentions may be the best. But he is a weak man, and there is no place for weak men in the ministry. A weak man anywhere is always a dangerous man, and he is exceedingly dangerous in so important a place as that of a minister of Christ. That some men have an over-cautious and indecisive mentality that they can not fully overcome, and that in some occupations

MODERN PREACHER AND HIS SERMON.

in life that may be all right and even a valuable asset, in the minister of Christ that type of mentality is ever annoying to its possessor and dangerous to the cause he represents. That doubter who believes no more than he sees is not the type of man for the modern ministry.

Then, another element of the type of mind naturally qualified for the ministry in this exacting time is a keen moral perception or a keen perception of moral things. A refined and well-poised conscience. The best eye is that which sees farthest, most accurately, and most steadily the smallest object. The best ear which can distinguish faintest sounds the farthest distance and can define the character of the sound most accurately. It is a natural quality of mind and heart that is able to distinguish right from wrong according to the information and education of the soul. The bungler in moral perception is not the man for the Christian ministry. He who sees the moral issue in the smallest thing has a quality that is a necessity in the preacher.

Then, he who has faith, the power that believes not contrary to reason, but which often goes far beyond it; who is not limited in his acceptance of anything as truth by the narrow limits of logical conclusion; he who has that element of trust and confi-

THE KING'S CONQUEST.

dence in other intelligences, that readily commits to others than himself great and valuable interests, has a valuable quality for the ministry. Now, it may not be a good thing for a business man to have such abnormal faith in humanity and in others than himself. It might not be a good thing for a lawyer or a doctor, a teacher or a railroad manager, or a banker. And that very element often makes a minister a poor business manager and makes him the target for the business sharp or confidence man who comes to work his fake charity schemes. It may keep him poor all his life, because he can not sufficiently guard his interests against those who prey upon his confidence; but how he needs it, what a boon it is to him in his ministry of Christ!

One other natural element I mention: a deep sympathy, a passionate love for humanity, that makes him suffer when others suffer, that makes him smile readily when others smile, that makes him happy when others are happy. A ready and accurate soul-response to the needs of the world about him; a heart adjusted to the world's feelings. Now, that might not be a good thing for some others in other occupations, but the tenderest sympathy is a necessity in a minister. Maybe he would faint if he were called upon to amputate a broken arm, maybe he would be

MODERN PREACHER AND HIS SERMON.

heartsick if he saw a foot crushed with a car wheel. Maybe he could not become a cool and calm surgeon. Possibly he would feel the tears start if he saw a horse with a broken leg, or a bird with a broken wing, and that supersensitiveness would not qualify him for some occupations; indeed, it might disqualify him, but no heart is too tender, too full of sympathy to be noble and glorious in ministerial qualification.

It takes a peculiar type of man naturally to be a modern minister. While culture and grace do much to trim away the hindrances, develop and enlarge these natural powers, and inspire and fire the forces of the soul, natural qualities that are adapted to the peculiar work we have to do are necessary and in large degree, and without them the minister will not be happy in the work, nor will he be successful. For a chain we want iron, not sand. For a statue we need marble, not milk, much less water. As well attempt to make a chain of sand, a statue or temple of water or milk, as to make a successful minister with the requirements of these times out of one not in possession of these and kindred elements, in healthful condition and large degree.

Now, I am aware that it is possible to make a chain of sand. It may be melted with fervent heat, and out of the glittering glass links may be drawn

THE KING'S CONQUEST.

and formed. I know that a statue may be made of water. Intense cold may harden into crystal ice the liquid mass, and a deft artist may carve into lines of delicate beauty a statue of rare elegance. This ice statue may stand before a glistening palace of frigid splendor. I know that a statue may be, and has been, made of milk. The watery substance has been evaporated, the solid substance compressed and made dense under high pressure, and out of this a statuette may be carved, and has been carved, into rare beauty. There is, however, a great shrinkage and waste in the process, and such a statue or statuette is more of a curiosity than an expression of artistic ideals.

For the exacting and trying spiritual service of these times a minister of the gospel must not be a chain of glass, broken with the first strain of discouragement or crushed with the first stroke of adversity or attack upon truth, but a chain of steel forged in the hot fires of God's grace. He must not be a statue of ice, to melt out of definite form under the hot rays of unbelief and error. He must not be a miniature statuette of condensed milk, a model merely, "a small imitation of the real thing," but a massive, life-sized expression of the soul of the Master Artist who carves the destinies of men.

MODERN PREACHER AND HIS SERMON.

Not every man is intended of God by nature to be a minister. Not every man, not every good man, not every intellectually brilliant man has the raw material out of which a successful minister can be made.

But while nature does much for the man whom God would have in the important work of preaching the gospel, a large part of the equipment is reserved^e grace. A knowable experience he must possess. Not that it is at all necessary that he should be able to say, as did John Wesley, "At about fifteen minutes of nine o'clock I felt my heart strangely warmed and I felt that Christ saved me, even me, from the law of sin and death." A definite moment of time is not necessary, but a definite and certain belief in Christ and a consciousness of the sublime fact that God has for Christ's sake forgiven his sins, and that he is a child of God in a special sense, whether that consciousness came instantly or gradually. Not in the sense that all men are children of God, if there is such a sense—which, according to the Scriptures, is hardly warranted. All men are creatures of God, but if I read aright, some are "children of the devil and the works of their father they will do." And as many as are led by the Spirit of God they are the sons of God." The man to minister has this con-

THE KING'S CONQUEST.

scious experience that he is a child of God and is in perpetual consecration of all his powers to the service of God, and is in touch with the Spirit of God, dwelling in consciousness that he is called, commissioned, and accompanied of God in the exalted work of his calling. Now, I readily grant that in these times especially the work of a minister is a complicated profession. It has more demands for skill and ability in professional ways than many others, perhaps as much as any other profession. And it is worthy of the study and consideration of the most able minds of the age. But while it is a profession, I am sure it is more a calling than a profession. It is true, I grant, that men are divinely called to other occupations, and that in a sense every helpful service is divine service, yet I am apt to believe that the ministry of the gospel is in a very special sense a divine calling. The minister is called and commissioned, anointed and ordained of God for His holy work. Jesus said, "Ye have not chosen Me, but I have chosen you and ordained you that ye should bring forth fruit and that your fruit should remain." While these words were spoken to the early disciples, I can not escape, nor do I desire to escape, the belief that His modern ministers are called of Him, ordained of Him, and accompanied by Him, and that

MODERN PREACHER AND HIS SERMON.

thus in some way is permanence of fruitfulness to be achieved.

Now, the man who is naturally qualified, and educationally qualified, and graciously qualified, will not leave the impression when he preaches which seems to have been made upon a little girl, who said to her mother regarding some statement that had been made, "Mamma, is it really true, or is it just preaching?"

When a man feels that he is doing God's work, it must be serious business with him. And, brothers, it is my earnest belief that your business and mine is the most serious business God has committed to human agency. Not sad business, for sadness is ever to be distinguished from seriousness. Indeed, it is glad business if faithfully done, but it is nevertheless very serious business. Especially is it so in these strenuous times. If the minister now does his work, he must do it with the sermon. Pastoral work in the sense of going from house to house in the old way, especially in the city, is becoming more and more impractical. The best that can be done by this method is to keep in very superficial touch with the people that the sermon may the better do its work. In the average home the children are at school, the young people are at college or are employed, the

THE KING'S CONQUEST.

father is in the office, store, or factory; the mother and wife entertaining or being entertained, and there is no opportunity, if the minister had the time from other duties, to come in sufficiently close touch with many people to do spiritual work to be relied upon by personal touch. It must not be abandoned, but it must not take the place of the sermon. The sermon must do the work, if the work is done. Only on Sunday, and then with extreme difficulty, can the ear be had for gospel truth. And what an opportunity it is when in these hurrying times you can get men and women to stop for an hour on Sunday and attend the house of God for the purpose of giving attention to divine things. No moment should be spent that does not furnish something helpful, that will grip the soul and mind of the attendant with irresistible, absorbing interest, that will compel his frequent thought during the week and his return to the house of God.

Now, a large part of the sermon is in the minister. His personality, his spirit, his presence and mental equipment. A large part of it is in the congregation. The expectancy, the spiritual and mental attitude of the attendants. Then, there is some of the sermon in the surroundings. In the architecture and artistic decorations of the place of worship, in the

MODERN PREACHER AND HIS SERMON.

temperature and ventilation of the room. If I had my way, every theological school should have a department for the education of church janitors and church architects. And it ought to be a heavy fine for trustees to employ any not rightly equipped and qualified.

But the larger part of the sermon is in the especially prepared message. No man should presume to go to the sacred desk on Sunday without the very best special preparation that his time, facilities, and abilities will warrant. Every man who preaches should be ready to preach. There is just one way to be ready, and that is to get ready. No matter how talented naturally, no matter how well equipped educationally, no matter how well qualified spiritually, no man can preach well for Him without the constant dig, dig, dig. Methods of preparation each must evolve for himself, for methods that are adapted to one are not always adapted to another. But there is no method of sermon preparation that will eliminate hard work and give results that are not disastrous. Old sermons when used must be rebuilt to fit the minister's mind of to-day, as well as the congregation to whom he preaches. He is not the same man to-day he was a year ago. He can never be the same again he is to-day. The sermon must not only

THE KING'S CONQUEST.

fit his congregation, but most of all it must fit him and he fit into it. On that memorable occasion when the disciples caught a wonderful draught of fishes at the Savior's words, and came to the shore, where there was a fire of coals, Jesus said, "Bring of the fish ye have now caught." I suppose there is nothing quite so stale as a stale fish, unless it is a stale sermon. The people may not know exactly what is the matter, but they will detect something unattractive, if not repulsive, in it.

The subject matter of a sermon in its essence will be determined primarily by what the preacher regards as the aim of the sermon. Too often the true aim is lost in the confusion of mere incidents to it. The true end of a sermon is not to entertain, though if it is entertaining it may the better accomplish its purpose. It is not primarily to interest, though an interesting sermon will the more readily accomplish its purpose. To instruct and inspire faith in the essential verities of the holy gospel is the true mission of a sermon. If I understood it correctly, it is the essence of your business and mine, as preachers, to awaken conscience, inspire faith in the tenets of the Bible, and to secure choice of will to their acceptance. "These things were written that ye might believe." Formal creeds are for the purpose

MODERN PREACHER AND HIS SERMON.

of aiding the activities of vital faith. Unpopular as the idea is in some quarters, I verily believe that doctrine must ever constitute the bone and sinew of gospel preaching, if it is effective. And in many cases old doctrines. They should be declared, not because they are old or because they are new, but because they are true. Not old doctrines in old forms, but true doctrines, whether old or new, in best forms. Change is not always progress, nor is stability retrogression necessarily. The very best type of progress is that which conserves the old that is true, takes on the new that is true, and casts off both the old and the new that are not true. The best type of progress in anything is on this principle. A modern office building of most approved and convenient plans and by most approved and enduring architecture is nevertheless of very ancient materials. Rocks that were formed in the seven times heated furnaces of creation before the human race had existence, save in the plans of God, are in its composition. The truly progressive minister follows Paul's injunction, "Prove all things, and hold fast to that which is good." There are two essentials of life in any realm: The power of rejuvenation, and the mysterious, changeless principles of life. Rejuvenation has two elements: Taking new food to be assimilated by the

THE KING'S CONQUEST.

mysterious forces of life, and the casting off of worn-out tissue by various functions of the bodily organism. Failure to take new food would starve, weaken, and ultimately kill. On the other hand, a failure to cast off the worn-out tissue would stagnate the activities of the bodily functions and invite or create disease. The principles of life are the same in any realm, and like all of God's laws, they never change.

Now, the religion of Jesus, which finds its ex-ponency in the gospel of Christ, and which it is our mission to preach, is not merely a set of ethical principles and formal creeds, not merely morality touched by emotion, as Matthew Arnold termed it, but it is a life, a spiritual life, and that life is hid with Christ in God. This spiritual life has as its fruits love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, and self-control. These are the works that give evidence of the faith within. Faith is best exhibited in works rather than in verbal statements or formal written creeds. "Creeds in coats are better than creeds in books." And it is true that "His creed can not be wrong whose life is right," for his life will be an expression of his creed. Formal creeds and doctrines preached are for the purpose of aiding living, vital faith, love, hope, joy, peace, long-suffering, gentleness, meekness, and all the various

MODERN PREACHER AND HIS SERMON.

spiritual elements, bring the expression to help the spiritual powers that produce these results in the life and experience. No doubt there are some formal creeds that should be cast off, having done their work. New spiritual food should be taken on, that spiritual rejuvenation may be experienced by modern believers. Controverted questions there certainly are; it is reasonably certain that there always will be. Let the minister search for truth. Let him turn on the light of investigation. Let his doubts be active, for only when there are doubts will there be investigations. But it is little less than criminal for a minister to carry on these investigations with himself in public. He has no right to hold public discussions with himself on these controverted questions, much less to declare his doubts on any of these matters of faith. Let these investigations be carried on in his study, alone with his books and his God. Let him give conclusions to his people. No man has a right to preach anything that he does not thoroughly believe, and he should have a reason for the hope that is within him. And if he does not believe anything, then let him like an honest man retire from the sacred desk which is dedicated to preaching, the declaring of truth based on convictions of the soul.

We are often told now that we should give chief

THE KING'S CONQUEST.

emphasis to sociology, man's relation to man, rather than to theology, man's relation to God. Much depends on where we place the emphasis. I am inclined to believe that more emphasis should be placed on man's relation to God, for when it is settled, it will determine rightly his relation to his fellow-man. And we might as well expect to have the fruit without the tree, the stream without the fountain, the light without the sun, the effect without the cause, as to have man in right relations to man in society without securing first the individual's right relation to God.

Now such a preacher in such a time, with such a message as I have briefly and very imperfectly suggested, will be thoroughly imbued with a profound humility proportionately combined with a sublime and gentle dignity becoming the high office of an ambassador of the King of kings and Lord of lords. An ambassador of the King commissioned to lowly and yet important service will not only be found in an attitude of humility becoming his lowly service, but he will also be imbued with the lofty spirit of serious dignity becoming the King whose messenger he is. A spirit which becomes the King's business. And, brethren, better have small audiences if we must, than to sacrifice this spirit of kingly seriousness and

MODERN PREACHER AND HIS SERMON.

becoming dignity so as to degrade our pulpits. The occasional minister (and may the number continue to decrease!) who hurls bar-room billingsgate and coarse slang, battering the Church with clubs of abuse, and bespattering the influence of God's called, ordained, and commissioned ministry with the slime of half-vulgar ridicule, is desecrating the holy calling and doing that for which account must one day be rendered to an outraged God. A crowd may sometimes be thus assembled and some excitement about religion—even if it is not religious excitement, for which it is sometimes mistaken—aroused; but at what awful cost are these results obtained! Better that pews should be empty if they must be, our churches closed if they must be, rather than that they should be filled to hear the Church berated, the ministry maligned, and Christ's body in the earth crucified in the house of His friends. The Church has its faults. It doubtless is not what it might be or what it ought to be. Ministers of the gospel are doubtless many of them very faulty, and all of us come far short of what we should be in the majestic work to which we are called, for the Church, both laymen and ministers, are set about with human limitations and human imperfections. But these are the best instruments God has with which to do the work of practical re-

THE KING'S CONQUEST.

demption. They are His chosen ones, weak and poor as they are. Their faults and failings, instead of being heralded on the housetops to be mocked and jeered by wicked ribaldry, and the more cheered because they are heralded in the house of God and by those claiming to be of the "holy calling," these failings, if mentioned at all, should be for purposes of correction and with bated breath and tearful hesitancy, very much "as loving children would converse of the faults and failings of their mother." "Charity shall cover a multitude of sins," and should cover many more mistakes and shortcomings. Nature hides deformities and wounds. When the earthquake shock carves crooked gashes in the face of the earth, nature rims the gorge with trees and grasses, with flowers and foliage. Nature fills unsightly crevices in the rocks with mosses. She gloves the bony, crooked, and unsightly fingers of the trees with shapely foliage and flowers, and covers the scars. The note of charity, hope, optimism, encouragement, should predominate in the gospel sermon of this age. Sin whips and prods, it stings and pierces, it crushes and wounds, it distorts and hurts; let the gospel have the glorious privilege of calming and comforting, of healing and soothing. Heavy hearts are often hidden behind a smile; discouragement often

MODERN PREACHER AND HIS SERMON.

lies beneath a bold and brave exterior. "While Jesus was hard on wolves, He was very tender with the sheep." And we under-shepherds will rarely overdo the matter of tender kindness. With all the sturdy truth, let ever a gentle note be heard, that the drooping soul may have its portion in due season.

The potential power of the minister and his sermon lies not only in the fact of the divine authenticity, authority, and inspiration of the Holy Scriptures, but in the minister's unquestioned belief and realization of that fact. There may be reality without realization. Realization of the reality is that which gives a soul of power to the modern minister and his sermon. And what an inspiring mission it is to be called, qualified, and divinely accompanied to declare in Christ's name the immortal, vital truths of the Holy Bible that shall never fail!

Armies may bleed, dismantled of their broken swords and shattered shields, and their power fail. Nations may rise and fall and their political powers be only a memory. Cities may grow and then wither, their inhabitants perish, and only stately ruins tell of their forever-past glories. Nature may fade and change in its displays. The sun may be cooled by the chilly breath of the centuries and his fevered face turn pale and his fiery locks grow white with

THE KING'S CONQUEST.

passing cycles of years; the moon turn dark and chill, the stars blink paler until they are seen no more. Yea, the swift and tireless wings of electricity may grow weary and fall powerless, gravity lose its power of interlacing cordage, and the worlds let loose may fall in chaos; the stars dropping from their silver sockets in the sky like untimely figs when shaken from their boughs by passing winds, and the heavens may roll together as a scroll. "Heaven and earth may pass away, but the Word of God shall never pass away."

To preach that Word is at once the most tremendous responsibility and sublime privilege ever committed to man. When faithfully declared "it shall not return unto Him void," but it shall accomplish the thing whereunto He sent it. The progress may be apparently slow at times, but one day "the knowledge of the glory of God" shall fill the earth as the waters fill the sea. The kingdoms of this world shall have become the kingdoms of our Lord and of His Christ.

Evolution in Grace.

SENTENCE PRAYER.

O Thou Giver of every good and perfect gift, we earnestly ask of Thee in the name of Christ, not for the blessings of personal comfort for ourselves, but the Spirit's fruits—love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, and self-control—that we may each of us be a blessing to others. Amen.

PARAGRAPH SERMON.

Text, 2 Peter 3: 18, "Grow in grace." Some Christian people are discouraged because they are so weak spiritually. They say, "I make such slow progress in my growth in grace." Possibly it is so. Some might be able to secure testimonials to the truth of their claim from their neighbors, and possibly from their minister. But that is not so bad after all. It is not so much how fast you grow, or how rapidly you go, so you grow and go in the right direction. Products of rapid growth are not always of most value. Indeed, they are usually of least value. If you are doing your best and going the right way, "The Lord will be your Strength, and your ultimate and certain destination is heavenly bliss."

Importance of Religious Instruction.

CORRECT information is a necessity to right action. While there can be no right action without right motive, it is equally true that there can be no right action whatever the motive without right information as to facts. The Holy Scriptures allege to be the Word of God in all matters of religion and morals, in all matters that relate to man's duty to God, to his fellow-man, and to himself. In them is all needed truth as to doctrine, and these truths do not exist elsewhere.

Life's satisfaction and success is based and conditioned upon the principle of demand and supply, the supply being equal to the demand. Unless prevented from being properly applied, each demand has its adequate supply in all that God has done. To acknowledge that man has a religious nature is to with equal clearness acknowledge that he has religious needs. The Bible containing God's revelation to man in the important essentials of religious truth, a knowledge of the truth can only be obtained by a knowledge of the Bible. We are in the bonds of

THE KING'S CONQUEST.

conscious sin. To be free by the application of the truth, there is necessity to know the truth. Jesus said, "Ye shall know the truth and the truth shall make you free." Liberty by the truth is only obtained by a knowledge of the truth.

It is God's way in all matters of information to the human intelligence and in the evolution of human character to bring the lower to the higher, the smaller to the greater, by leadership of those who have gone before. The mother leads her child by getting into its soul and mind, and even the first steps are taken and the first words lisped in imitation of those with whom the child is early associated.

The important matter of morals and religion is no exception, but the fact is emphasized by the superior importance of man's religious nature over all others.

All people have religious needs of which they are conscious. No race has ever been discovered so low in intelligence or so depraved in conduct that it does not have its god or gods, its sacred oracles which purport to be the revelations of its Deities. These records may be in characters on stone or bark, they may as in a few instances be only in the words uttered by alleged prophets, who teach their revelations to others to be transmitted where the art of

RELIGIOUS INSTRUCTION.

keeping records is unknown; but wherever the race of mankind is found there is found the religious nature, and the religious needs are felt.

Our modern civilization is based on the Christian religion, and the books called the Bible constitute its sacred oracle. The necessity, then, of religious instruction, that we may have religious information is apparent. And, like all other information, it should begin to be received in childhood, but not cease with childhood.

Beside the personal needs of religious information that we may rightly appropriate religious powers to the satisfaction of our spiritual requirements, there is, in the modern religious civilization which the Bible and its teachings have created, a necessity that is imperative, that we have a wide and general knowledge of the Holy Scriptures, that we have such general information as will fit us for the common social and political duties of citizenship.

No one can be even passingly well informed in literature without having a comprehensive knowledge of the Bible. There is not a single work of standard literature that does not make frequent reference to the Bible in some of its statements, and many of the leading authors of influence and power make numerous quotations from Bible writers. To take

THE KING'S CONQUEST.

Biblical references and allusions out of Shakespeare would be like taking color out of painting. What is true of Shakespeare is true of Longfellow, Whittier, and peculiarly so of the Brownings. How can one ignorant of the Bible as literature ever understand the references of Alfred Tennyson in his wonderful poems to "The crown of thorns," the "manna in the wilderness," or of "Jacob's ladder," his "wrestling with the angel," or "Moses' striking the rock," or "the brand of Cain," or "Esau's rough hands," or of "Ruth in the fields," the "sheet let down from heaven," or "Joshua's moon on Angelon," or "Jonah's gourd," or "Hezekiah's shadow," without a knowledge of the English version of the Holy Scriptures? Read Tennyson and see how far you would get with it without your knowledge of the English Bible.

What is true of our literature is true of our laws and our social customs that are established and elevating. Christianity and its legal ethics constitute a part of our common law. Our marriage laws, our usury laws, our public institutions for the care of the unfortunates, the guardianship and care of children—all these and other fundamental methods of public government are based on the Holy Scriptures. Even that old, tried, and just principle of law, "He who seeks equity must do equity," is but another state-

RELIGIOUS INSTRUCTION.

ment of the Savior's Golden Rule. Our modern laws are built largely on the jurisprudence of Justinian, Charlemagne, and Alfred the Great, and they derived their laws from the Bible and made their legislation to harmonize with it. Our Nation is based on the principles of the Holy Scriptures.

From the first State paper of Washington to the last State paper of our present President there could not be a complete understanding of their import without the recognition of some teaching of the Bible. What meaning would the great oration of Abraham Lincoln, which address is known in history as "The house divided against itself speech," have to one totally unacquainted with the Sermon on the Mount? Our courts have held repeatedly that this is a Christian Nation. Webster, in his famous plea in the Girard will case in Philadelphia, said, "Genial, tolerant Christianity is a part of the common law of the land." And Justice Story, in giving the opinion of the court, said, "Christianity is a part of the common law of Pennsylvania."

"Every State Constitution in some form recognizes Christianity." (Chief Justice Brewer.) To comprehend the commonest laws by which we are governed, a general knowledge of the Bible is a necessity. So that from the most practical, every-day

THE KING'S CONQUEST.

viewpoint, general information regarding the Bible is as much a necessity as a general knowledge of arithmetic or of the rudiments of grammar.

Yet it has been chilled out of the public schools and is not taught in any considerable number of colleges in the curriculum of studies. The teaching of the Bible is become the special duty of the Church.

There is, however, a deeper, broader, and more imperative need of Bible study than that which I have cited. There are universal soul-needs, and they are man's deepest needs. Life is freighted with adversities and perplexities, with mysteries of Providence and experiences that mystify the soul. Conscientious sin scorches the soul with flames of guilt and lashes the conscience into painful laceration. Death approaches, and with it the uncertainties of the vast unknown. Man is conscious that he is not what he should be, he is not what he wants to be, he needs an ideal of conduct as well as a Savior from sin, from guilt, from sorrow, from trouble, and from eternal death.

Nowhere in nature can he find the solution to these great problems; there is not the possible solution of them in his own mind and heart. He can not know them unless he obtains that knowledge from the Holy Scriptures. For they contain the Word of

RELIGIOUS INSTRUCTION.

God, the revelation to the soul on these most important questions of man's relation to God, the essentials of our holy religion. This knowledge, like all knowledge, must for the most part be obtained in childhood and youth, if it is obtained at all; in the strenuous times of this age it is especially so. Youth is the time to cultivate a desire for all things that are good and elevating, else there will be no desire for them in mature years. This law and principle we recognize in matters of secular learning. In the culture of the intellect it is not the men in coats, but the little boy in kilts, who is just beginning his education, and who, if he becomes learned and well informed, weaves by diligence and hard labor the principles of mental discipline into the sinews of his being through life.

The secret of the stable character of the young man Timothy was that his mother had taught him when a child, and in his youth he had continued, and now in young manhood he still gave diligence, "that from a child he had known the Holy Scriptures which are able to make thee wise unto salvation." And that the influence on his life in that regard reached back to his grandmother Lois, who had given his mother Eunice faithful instructions in her childhood.

THE KING'S CONQUEST.

The Church is God's chosen institution for religious instruction and school of information in matters of religion. "It pleased God by the foolishness of preaching to save them that believe." The holy Sabbath, one day in seven, has been set apart by divine authority as a special time for such instruction and such information. The public service and worship of God in His temple has the chief place. Various institutions to supplement the pulpit and the sacraments have been used from time to time as occasion demanded, for in matters of religion, like in other matters, "Necessity is the mother of invention," and God has not fixed in His Church changeless methods, but has left that to the religious ingenuity of His people, however reserving the divinely called ministry ordained to preach and administer the holy sacraments as the essential center of the Church, and nothing can ever be substituted for these, nor must anything else interfere with these without damage to the Church and the cause of Christ. As a chief aid in placing the individual in contact with the public worship of the Church and under the touch of the living Word by the living ministry is the family life. Anciently the father was the priest of the Church in the home. And the

RELIGIOUS INSTRUCTION.

importance of religious teaching in the home can not easily be overestimated.

There has always been, however, some other method of detailed teaching of the Bible in connection with the temple of God and under the direct supervision of the Church whenever the Church has been successful. The Jews had special times and occasions which were frequent when, beside the public reading of the Scriptures and giving the sense thereof by the minister, rabbis, teachers, and instructors taught the Scriptures. And good Jews were forbidden to live in communities where such instruction was not given. Jesus frequently taught the people as He gathered a few about Him, answering questions they would ask, giving light on the Holy Scriptures, as well as to preach to assembled multitudes.

During the middle ages of darkness religious instruction declined. Preaching declined. Home religion and instruction declined. Religious teaching, and hence religious truth, was shackled. With the revival of preaching came the revival of home teaching and religious and Biblical teaching in the Church. And no institution in the history of the Church has been more potent as a means of religious instruction in the Church than the modern Sunday-school.

THE KING'S CONQUEST.

It takes the place of and is really the rightful successor of the Jewish Bible school to aid the young and the proselyte to understand religious truth.

The modern Sunday-school is a growth. It was not instituted for the purpose for which it is now used. It has grown both in greatness of numbers, wisdom of organization, and in usefulness. It has not yet reached its full growth in any of these regards.

Robert Raikes, a printer, of Gloucester, England, is credited with organizing and starting the modern Sunday-school movement. He was a good-looking man, of fair complexion, a large man of magnetic personality, tall and rather stout, rather stylish in his dress and attire, wore a buff waistcoat with silver buttons, frills and ruffles on his sleeves, white silk stockings, and knee breeches, wore a brown wig with two rows of curls, carried a gold snuff-box and a cane, and wore a three-cornered hat.

His town was a wicked place. It was the center of the manufacture of pins, and employed a great many boys and girls of the poor class. Many of these children were orphans and many others worse, as they were the children of drunken fathers and mothers. Those were the days when England was verging toward degeneracy; when every sixth house

RELIGIOUS INSTRUCTION.

in London was a dramshop; and in most other cities a like condition prevailed. These children had no education, they had no means of going to school. Raikes conceived the idea of getting some of them together on Sunday, employing a teacher and teaching them in the rudiments of learning. Soon the effort proved successful, though it received bitter opposition. The first Sunday-school teachers were paid as day school teachers were.

While some principles of morality were taught, and those who could read had the Catechism taught them, these schools were not held in churches. In England and America there was opposition when there was some effort made to hold these schools in connection with the Church. The Archbishop of Canterbury called a meeting of the bishops to see if they could not be utterly suppressed. In 1820 a young girl in a Connecticut town gathered a little Sunday-school in the gallery of a church in the forenoon. She was forbidden to continue, and was driven out by violence.

John Wesley, who was just beginning his famous career when the Sunday-school movement began, saw in it a great possibility for good, and gave it his support, but cautioned against possible abuses. It has now become one of the most potent aids to the

THE KING'S CONQUEST.

Church that is known in modern times. The first Sunday-schools in America were organized about 1790 or 1800. There is no definite information, and several places claim the honor. In 1826 there were 180,000 pupils in the Sunday-schools of the country, or 1.8% of the population. In 1905 there were enrolled in the Sunday-schools of the country, of all denominations, 11,251,009, or 14.7% of the population. Few religious movements in history have been so marvelous in growth as the modern Sunday-school, and few have so much of possibility for good, hence so much possibility of evil if not rightfully used.

To make the most of Sunday-school possibilities requires at this stage of its growth prayerful consideration.

All good things and powers are dangerous in proportion to their power for good. They are dangerous when excessive, they are dangerous when wrongly directed.

The purpose of the Sunday-school in its relation to religious instruction is to promote the devout study of the Word of God, and through that study to bring into touch with the public services and ultimately into the Church and Christian fellowship those who are influenced by the Sunday-school work. Ultimately to bring from the family through the

RELIGIOUS INSTRUCTION.

Sunday-school into the Church those who are enrolled as members. All that aids to that end helps to reach the true ends of Sunday-school work; all that does not aid to that end is a failure in Sunday-school work; anything that hinders that end is a hindrance to the objects of the Sunday-school work.

SOME CAUTIONS AGAINST POSSIBLE ABUSES OF SUNDAY-SCHOOL WORK WHICH PREVENT OR HINDER THE ACCOMPLISHMENT OF GREATEST GOOD.

The ends and purposes of the Sunday-school are prevented when by any means the Sunday-school becomes in any degree a competitor of the public worship of the Church.

It is necessary for each individual to have fixed very thoroughly the right and proper place of the Sunday-school and the public service and all other departments of Christian work in these times, when there is so much to be done, so many ways of doing things, and so little time in which to do what needs to be done.

John Wanamaker, who is unquestioned authority in Sunday-schools matters, says that "the pulpit is the head and heart of the Church, and the Sunday-school is its right hand." That figure does not come far from expressing the relation which Jesus

THE KING'S CONQUEST.

gives to the ministrations of the Church and all those institutions which the Church has used from time to time to augment the work of the Church.

The Sunday-school is not a children's Church, or the teacher's Church, or anybody's Church. That is not its function. When it is made so, it becomes not an auxiliary and an aid to the Church, but a competitor of the Church, and instead of bringing people into the Church, trains people out of the Church.

I feel certain that a note of warning throughout the entire Church of the entire land is needed at this point when facts are considered.

There never was a time when, according to the number of members of the Protestant Church, there was so small an attendance at the regular worship as now. And, judging from all sources of information obtainable or accessible, the attendance upon the public worship of the Church is by older people in the main, and comparatively few children and young people attend with regularity. Further, there are in later years comparatively few non-Christian people who are regular attendants of the Church services. The general complaint everywhere is on these particular points. These very things which the Sunday-school is instituted to do and the very things

RELIGIOUS INSTRUCTION.

that its friends are putting their life-work into it to accomplish. On the other hand, there has never been so large an enrollment and attendance in the Sunday-schools as during the past decade. In 1820 there was an enrollment of 1.8% of the population of the country in the Sunday-schools. In 1905 there was 14.7% of the population enrolled. Again, John Wanamaker is authority for the statement that only one in fifteen adult Church members are in the Sunday-school, yet the enrollment in the Sunday-schools of the country is approximately the same as the enrollment of the Churches to which they belong. There are, then, approximately, after taking out the children who belong to the Church, a majority at least, almost certainly a large majority of the 11,251,000 pupils in the Sunday-school who are not Church members. A conservative estimate would be at least 6,000,000 of non-church members are in the Sunday-schools. The complaint is that very few non-church members are in the public services. And the statistics of 1905 indicate that in three years, out of an enrollment of at least 6,000,000 non-church members in the Sunday-school, most of them children of the most impressible age, during the time when the vast majority of people become Christians if they ever become Christians, only 217,000

THE KING'S CONQUEST.

united with the Churches with which these Sunday-schools are connected, or approximately six out of five hundred.

Now, if the ends were being reached, the attendance of non-Christians, especially of children and youth, would increase in the Church services in proportion to the growth of the Sunday-school, and the increase in membership, especially from the ranks of the young, would be in like proportion. Whereas the facts are, that in the Church at large the results are in adverse proportion. And the facts are, that too often devoted people in the most noble type of service possible to render, that of Sunday-school work, are by misdirected energies making their work to accomplish that which they do not want it to accomplish. The facts at large warrant the necessity of great care lest the Sunday-school, instituted and sustained for the purpose of supplementing the work of the Church and being a feeder for the Church and a contributor to the Church and in every way an aid to the Church, shall not become instead a crushing competitor of the Church, while the most devoted members of the Church contribute unwittingly to this end.

It is to be feared, in the presence of undisputed and alarming facts, that too often the Sunday-school

RELIGIOUS INSTRUCTION.

is substituted for the Church service; that children are sent to Sunday-school and at its close go home, thus forming week after week with increasing firmness the habit of not going to Church instead of the habit of Church attendance, when they become older even taking from the Sunday-school library books to be read during the hour of Church services, and when they go out of the Sunday-school are graduated, not into the Church, but onto the streets and into the parks on Sunday, and places of pleasure if not of sin during the week.

The morning Sunday-school hour is especially to be guarded else these results accrue.

Again, the wrong use of the Sunday-school becomes adverse to the true objects of the Sunday-school work when it is made a substitute for the religious instruction of the home and family religion. It is impossible to overestimate the importance of the educational element in family life. Especially do social and religious education get their impress and emphasis here.

There are two methods of home teaching, namely, example and definite instruction. And three elements leave their impress, namely, heredity, environment, and personality. And the latter has by far the greatest power. Now, in matters of religion, as

THE KING'S CONQUEST.

Bushnell says, "the ideal way is for a child to grow up a Christian and never know himself to be otherwise." Or, as Moody says, "a child may be converted so young that he may not know that he was converted." Nothing can take the place of religious instruction in the home. The essentials of true religion may be loved into the child spirit before intellectual instruction can take definite form. Unless a child gets some Biblical and religious training by the environment and personality in the family, both by example and definite teaching, there is little hope that he will ever become permanently converted or that much can be done with him in a religious way. And it is asking too much that a Sunday-school teacher, in a half-hour on Sunday, shall do what ought to be done in the family seven days of the week and in some degree every hour of the day.

Davenport, who is an expert in evangelical matters, in his book, "A Study of Revivals," says, "A sound family religion furnishes the only true basis for a healthy evangelism."

Jerry McCauley, the slum worker in New York for so many years, and whose opinion in such a case would be of great value, says: "Far be it from me to limit the grace of God. But I have never

RELIGIOUS INSTRUCTION.

known a man to be permanently reclaimed who did not have a good mother."

The child's first and most lasting teacher is its first and most intense lover. And that is usually its mother. Jesus gave large honor to the family. He performed His first miracle at a wedding feast. He Himself was an obedient Child in His mother's home. He doubtless received that wonderful knowledge which caused His hearers to exclaim, "How knoweth this Man letters, having never learned?" from the quiet and painstaking instruction of His peasant mother.

The correct and helpful motto, then, should be in this work of Bible instruction, A WHOLE CHURCH IN THE SUNDAY-SCHOOL AND THE WHOLE SUNDAY-SCHOOL IN THE CHURCH. And we should seek the former that the latter may prevail. Only by the Church being in vital touch with the Sunday-school can the best results be obtained in bringing the whole Sunday-school into the Church.

With the ease with which a child may be influenced for good, especially if that child comes from a Christian home, the cases where a child grows up from childhood to youth in the Sunday-school ought to be very rare when those young people do not become Christians and regular attendants at the public

THE KING'S CONQUEST.

services of the Church. Instead of six in five hundred, there should be at least four hundred out of five hundred. And if the whole Church were in the Sunday-school and then the whole Sunday-school in the Church, such results might accrue. If the Sunday-schools had the hearty support of all the Church members, and in turn the children and young people of the Sunday-schools were in the Church services, there would be within a very short time such a rise in the tide of spiritual things as the most sanguine could not dream of.

THE IMPORTANCE OF THE WHOLE CHURCH IN THE SUNDAY-SCHOOL.

Because the Sunday-school is the teaching place for the most valuable information possible to obtain, and which can not be obtained elsewhere. It is not in the public schools; it is not in the colleges; preaching is another function entirely than to give detailed information regarding Biblical matters; the family has its exceedingly important function, but it is not that of the Bible school. For the adult people as well as the children.

The presence of all Christian people in the Sunday-school should be encouraged because of the example it gives and the influence it wields in secur-

RELIGIOUS INSTRUCTION.

ing and holding the attendance of non-Christian people.

I know there are objections that urge themselves, and I am aware of how busy a time claims our attention. I know the temptations to move over lines of least resistance. But the extreme importance of these matters makes me bold to plead for these considerations, and there must be some things said and said repeatedly and earnestly at these points, for people do not consider always until their attention is called to these matters.

Many people say, "I am so tired when Sunday morning comes that I do not get up in time for Sunday-school." Now, I have no doubt of the absolute truthfulness of that statement, as it actually is the case of very many. But why make Sunday morning an exception? Why not arise later Monday morning, or say make it Thursday? "Why I must go to work. I must be in the store or in the office or in the factory." Well, why in the office or the store or the factory any more on Monday than in the Church on Sunday? There is but one honest answer: we regard the work on Monday of more importance than we do the work on Sunday. Not only so, but too often we in the final analysis regard the Sunday work as of very little importance. But is not Sunday

THE KING'S CONQUEST.

made for a day of rest? Not in the sense of inactivity. Rest is not inaction; it is change of occupation. And God has so arranged the human system, body, mind, and soul, in their relations to each other that the one day in seven, when spent in divine worship and the consideration of moral and spiritual things, the whole man is rested and recuperated for the trials and perplexities and the physical strain of the week that is to come. To break the habits of the regular hour of rising, the regular time of meals, and to spend the day in inaction is not the physical demands, and he who does so will not do his best work on Monday. The rule of law on that point is not, "They that rise an hour or two later on Sunday, and take a walk in the park in the afternoon, and go to bed early Sunday night shall be recuperated for the work of the week;" but there is most excellent authority, which has been over and over again demonstrated by experience, that "They that wait upon the Lord shall renew their strength, they shall mount upon wings as eagles, they shall run and not be weary, they shall walk and not faint." The man who rises at the same hour on Sunday that he does at other times; takes his breakfast at the usual hour; then takes his children, if he be fortunate enough to have them, or if not, to go with

RELIGIOUS INSTRUCTION.

his wife, or alone, if he have no home ties, to the Sunday-school; attends divine service; possibly does some mission work or has a "sing" with his family in the afternoon; goes to Church again at night, and retires at the usual hour—he is the man who goes to his work on Monday recuperated.

And it would be far from me to urge additional burdens to the already burdened, but the man who is busiest doing good on Sunday is the mightiest man on Monday in every way. And instead of there being one in fifteen adult Church members in the Sunday-school, there should be at least ten out of fifteen. I know there are real hindrances. Ideals can not be reached. That is no reason why they should not be striven for.

THIS SHOULD BE THAT THE OTHER IDEAL MAY BE ACHIEVED OR APPROACHED, and the whole Sunday-school should be in the Church service. From Sunday-school superintendent to the children in the infant class, all should be in the morning service, and as soon as children are old enough to and do remain up until nine o'clock when at home, they should attend the Sunday night service, always accompanied by their parents, or, when one must remain at home with younger children, by either the father or mother. But children get tired being in

THE KING'S CONQUEST.

Sunday-school and then in Church. Yes, and I know that the morning Sunday-school adds to that peril. But it is so important that they attend the services that great peril threatens if they do not. When are they to form the habits of Church attendance if not when they are forming their other habits of life?

I have no doubt that children get tired going to Sunday-school and then to Church service, and I have no doubt but that older people do the same. They get tired on Monday in school, and they get tired working their algebra and their grammar and their arithmetic. They get tired practicing music and doing errands. But is it so perilous for a child to get tired? Is weariness to old or young a deadly experience?

Why are two or three hours on Sunday longer than two or three hours on Monday? We have a compulsory educational law in Ohio, and it is a good one. When the truant officer comes for Johnny, you do not say: He gets so tired going to school; it is so long from eight-thirty to eleven-thirty, and then again in the afternoon, and for five days in the week; I am afraid if I make him go to school when he would rather go fishing, that when he gets to be a man he will hate books so I can not get him in sight of a library, and he will like to fish so well I can

RELIGIOUS INSTRUCTION.

not get him past a fish pond. Why one principle on Sunday and another on Monday? One principle in secular education and another in religious education? But, you say, I knew a man once who said that his father made him go to Church and Sunday-school so much when he was a boy that when he got to be a man he hated Church and Sunday-school, and never wanted to see a Bible again. Well, I knew a man once whose father sent him to school at great sacrifice. Who spent a thousand dollars a year for five years on his education in college. He lied and stole his way through and barely made his grades, and made the school a lot of trouble. The day he graduated he went to a neighboring town and was brought home drunk. He declared he would never step inside of a schoolroom again, and said he never wanted to see another book. Now, that was not because his father sent him to school, but in spite of the fact that his father made him go to school. It was not the fault of the college, but in spite of the college. It was because he was a miserable, profligate ignoramus by choice. He preferred it. He had tastes for that and not for the other, and could not be educated in refinements and morals. Now, possibly some man may think that is why he does not like Church and the Bible; but no boy was ever made

THE KING'S CONQUEST.

worse by being placed under good influences, even though it was irksome for a time. And if any man ever became a bad man when he was in a good home and when he was sent to Church and Sunday-school during his childhood and youth, it was not because he was made to undergo too many good influences, but it was in spite of those good influences. The case has been wrongly diagnosed, and the strong probability is that, as bad as he is and as full of doubts, he is better than he would have been without the influences of the Church.

The child is susceptible to impressions and he is receiving impressions. He may sit in the pew and sleep half the time. Some grown folks do. But still impressions are being made. The little fellow of seven may not remember all that he hears at Church. Neither does the man of fifty. You may remember more of the sermon to-morrow than the seven-year-old, but he will remember more of it twenty years from now than you will. He is getting an impression that he does not fully understand now, but he will ten years from now. He is getting inspirations and ideals and lofty determinations. I had one of the most beautiful compliments I have had since being here from a little fellow no more than seven years old a few weeks ago. He came

RELIGIOUS INSTRUCTION.

to me with his eyes aglow and said, in a half-excited way, "When I am a man I am going to be a preacher like you." Now, his judgment may be wrong, and if he is a preacher he had better take some one else as his ideal, yet I can not escape the responsibility of the impression made. It is better that children get their ideals impressed by personality from the minister, the choir singer, and the social greeting in the church foyer than elsewhere. You can not take children to Church too young after they are old enough to listen to any portion of the service. And every child of five years and more should be in the family pew on Sunday morning.

A whole Church in the Sunday-school and the whole Sunday-school in the Church. The former that the latter may ultimately prevail, with careful guarding lest the emphasis be so placed on the Sunday-school work that it defeats its own purposes and dissipates the energies of its most devoted workers, and makes them even undo what they are so diligently attempting to do.

Take Courage from God.

SENTENCE PRAYER.

O God, Father, Son, and Holy Spirit, grant to each of us and to each of those for whom our hearts appeal in prayer, the sweet and powerful blessings of Fatherly love and care, redeeming and saving grace, unerring guidance and comfort to the fullness of our need. Amen.

PARAGRAPH SERMON.

Text, Luke 5: 4, "Launch out into the deep." As a great ship is evidently made to sail the vast ocean in storm or calm, so, O man, thy mighty soul, with its marvels of memory, reason, judgment, will, imagination, and faith, is evidently intended for something more sublime and worthy than the claims of this brief, uncertain, and transitory life. "Launch out into the deep." Undertake great things for God and in His name; for Him, then, you may expect great things.

The True Minister's Attitude toward the New Theology.

WHEN commingled fact and fancy are threshed and winnowed by human thought, there is sure to be some wheat with the chaff and some chaff with the wheat. While the Word of God is true and contains an inerrant record of truth on all the questions of its deliverance, all human interpretations of the Word of God are not true, and all statements of creed are by no means inerrant. The Word of God is inspired, but no human interpretation of it is inspired. Language is the vehicle of thought. It may be a chariot of beauty or a rugged cart of extreme plainness. The thought of the Bible is the inerrant messenger of inspiration. And "Holy men of God spake as they were moved by the Holy Ghost."

"And every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." But no amanuensis, no typesetter, nor proof-reader has been inspired to preserve a cor-

THE KING'S CONQUEST.

rect record, even to the dotting of an "i" or the crossing of a "t."

As no human theology can claim unmixed truth, and no one can be absolutely certain that possible inaccuracies of minor character may not have crept into the now accepted text of Scripture so that it can not be absolutely certain that portions of the canon of Scripture are Scriptures given by inspiration of God, there should be on the part of all, and there will be on the part of all who are intelligently Christ-like, the tenderest charity and broadest tolerance for the honest opinions and interpretative creeds of others. It is as true as truth itself that the Bible will abide forever. And the Church, founded upon the immutable rock of a Divine Christ revealed in the Bible, is immortal, and "the gates of hell shall not prevail against it." But no such assurance attaches to any system of theological interpretation, or to the ecclesiastical jurisprudence of any particular branch of the Church, because to a greater or less degree all theological systems and ecclesiastical methods are human and have inherently the conditions of possible failure. There is only one hope for the perpetuity of any system, and that is the truth which it contains. Truth is eternal. Error, while often tenacious, wily, mighty, iconoclastic, often dis-

THE NEW THEOLOGY.

playing great longevity and great activity, yet has within it the constituent elements of dissolution, for it has received its deathblow at the hands of the truth. Bryant uttered a pungent fact when in his immortal poem he said:

Truth, crushed to earth, shall rise again;
The eternal years of God are hers;
While error, wounded, writhes in pain,
And dies amidst his worshipers.

The awakened human mind is ever engaged in a hungry and tireless pursuit of truth, with the persistency with which hungry vitals long for bread. And when overtaken or applied, truth fits the human soul as light suits the eye, or flowers or music delight the æsthetical taste. Faith must have its foundation on truth. And saving faith must be grounded in "the Truth" who is a living, personal, omnipotent immortality. And, as Lord Bacon has so forcefully said, "No pleasure is comparable to the standing upon the vantage ground of truth." There is very likely, then, in the new theologies some wheat with the chaff of error. And in our creeds, in which we find on closest tests there is so much of helpful, saving truth, there is some chaff with the wheat. Let us welcome truth wherever we find it, and let us not hold to the chaff of error which the

THE KING'S CONQUEST.

winds of friendly and devout criticism would separate from our wheat of truth. What is the new theology upon which my theme presumes that the minister must assume and maintain some attitude? I assume that only a mere outline of it will be necessary in this brief paper, perhaps not even that. I can give no clearer and more comprehensive epitome of the system than the statement which Dr. Arthur T. Pierson denominates "The Five Points of the New Theology:"

1. The universal Fatherhood of God and consequently the brotherhood of man, independent of redemption in Christ.

2. Christ, the perfection of humanity, a martyr to truth, and an example for imitation, but not a vicarious Savior.

3. Sin, a misfortune and a disease, possibly a necessity to the attaining of perfection: a fall forward.

4. Salvation by character, and universal destiny an evolution toward perfection here and hereafter.

5. The Bible, the best of books, inspired, but not infallible or inerrant, dependent for authority upon the attestation of conscience.

That there is some truth in the system no one who believes in the Christian religion will deny.

THE NEW THEOLOGY.

That there is much and perhaps much more error than truth, no orthodox believer will doubt. That there are some allegations, stated or implied, which may be truth or may be error, or a mixture of both, is very likely the fact. What shall then be the attitude of the minister toward these various portions of the system? For a minister must be discriminating. He must not lump together the good and the bad, and condemn or accept both.

The attitude of the minister toward the truth of the new theology, when he has mentally dissected it and proven it to be truth according to the Scriptures, and where experience and logical conclusions are in evidence, by these valuable witnesses also, should be that of frank and hearty acceptance of it, as he would accept truth found anywhere. As to the errors, when he has satisfied his mind that they are such by competent testimony of the Word, experience, and logical conclusion, then let him stand with firm attitude against them. Let him denounce them on all proper occasions and in all proper manners; and not merely by relegating them as unworthy of his notice. And yet the errors themselves had better not be mentioned and thus advertised. Error should be overthrown, not by harsh and unlogical if not illogical stroke, but by the only natural, logical,

THE KING'S CONQUEST.

right, and successful method of destroying error, namely, by applying the God-ordained antidote of truth. God has a power for the destruction of every evil in every realm. It is said that there is never found a thistle but a dock is growing near by, and the dock is a cooling antidote for the thistle's sting. If discovered and applied intelligently, there is an antidote for every evil, a supply for every need. The famishing lungs are fed by fresh air; the thirsty vitals are revived by water; and neither air nor water is a substitute for the other.

Light is the natural destroyer of darkness, and there is no other element, however powerful, which can accomplish that result or even approach it. Wind and wave are mighty, and though they ply their powers with well-nigh resistless force on rock and forest, yet when darkness enshrouds the earth with impenetrable gloom, their might lies absolutely impotent. But when the sun's effulgent rays flash their myriad golden spears, the armies of the night flee in swift, ignoble, and irretrievable retreat.

In the moral world there is one and only one antidotal iconoclast of vice. It is virtue. No vice can stand against the army of virtuous deeds bearing the ermine banner of spotless character. So there is just one destroyer of error. It is truth.

THE NEW THEOLOGY.

We are to destroy the errors of the new theology as we would destroy any errors. Not by bitter and scathing attack, but by clear preaching of the doctrinal truths set opposite the errors.

We have heard it said so often, that although it is without reason, I fear some are tempted to believe it implicitly, that the age of doctrinal preaching is past; that this age does not want doctrine; that the day of theology is gone, and that we are in an age when sociology is to have the emphasis. Some do not want some types of doctrine, and an inspection of each particular case would disclose without doubt an obvious reason. But there never was a time when the doctrines of the Bible were more needed or more wanted than they are to-day. Not necessarily old doctrines in old forms, but true doctrines, whether old or new, in most progressive form and method of expression. Religious doctrine should be held and taught, not because it is old or because it is new, but because it is true. Change is not always progress, nor is stability always stultification, much less retrogression. Theology is a progressive science, and we should ever be reaching forth to those things which are before. Progress should be the watchword, yet the best type of progress is that which conserves what is true in the old, adds the new that is true. There

THE KING'S CONQUEST.

never was a larger necessity in the hearts and lives of individuals or in the requirements of social necessities for the essential doctrines of the Word of God than in this remarkable age in which we live. The preaching of doctrine is needed for instruction of our busy people who have not the time, and many of them have not the desire, to search and to make research for themselves. They are needed for the destruction of the theological and ecclesiastical errors which hover over a Church, doctrinally weak, like hungry cormorants above flocks of enfeebled lambs chilled by the winds of doubt. As good shepherds, ministers have no right to neglect to slay these monster errors, called by whatever name, with the unerring shafts of truth.

To preach the great doctrines of the Word so as to be attractive and in a manner that will command the attention of the people in this restless age is no easy task. These great truths lie deep in the rugged mountains of revelation, and there is just one way of getting out these golden and enduring facts. That is, with all obtainable helps, to dig for them persistently, laboriously, and constantly. But if we are to assume the proper attitude toward any errors, and if we are to fill our places in the pulpits of this age, we must, first of all—whatever minor

THE NEW THEOLOGY.

things may or may not be done—be preachers of the Word of God. To the utmost of our ability, with all the force of logic, beauty of diction, and unction of the Spirit possible, we must declare as clear as the clarion notes of a silver bell the great fundamental *doctrines* of the Word of God. Never was there more hunger of soul for the teachings of the Church on such great themes as the Trinity in Unity, the Personality and Deity of the Holy Spirit, the Divinity of Christ, the resurrection from the dead, justification, regeneration, heart-purity, the witness of the Spirit, the enormity of sin, the incarnation of God in Christ, the atonement in all its phases, the immortality of the soul, future rewards and punishments, and other great themes that are in men's minds to-day. And, when presented in a garb which is recognizable by the age, there are no themes more attractive. They must, however, be preached without antique cant, and with a method of thought illustration and verbiage as fresh as a morning paper. Such preaching by ever so plain a preacher will drive the vultures of error into hiding, and false theories will melt away like frost before the rays of the May-day sun.

As to the unsettled questions of the new theology, and to my mind there are some such, the minister

THE KING'S CONQUEST.

should, in his private thought, in his study with his books and his God, maintain an attitude of unbiased and unprejudiced inquiry and investigation for truth. In his pulpit, on these questions, until he has become thoroughly convinced in his own mind so that he is able to give a clear reason for the hope that is within him, let him maintain a profound silence. With a firmness and completeness which the value of immortal souls and their destiny would dictate, let no minister of Jesus Christ, who is the Truth as well as the Way and the Life, presume to come into the sacred desk with his doubts and uncertainties. Only his mature conclusions upon which he holds the clearest convictions have a rightful place in the humblest pulpit. If it is said that some men can not arrive at definite conclusions, that they are so constituted they can never be quite free from doubt upon any subject, then let them like honest men decline to enter the ministry of the Word, or if they are in such position, immediately forsake the sacred calling. There is no place in the pulpits of the Church for men who can not reach definite conclusions. All the minister's debates with himself should be conducted in the strict privacy of his own workshop, with a most careful, studious, unprejudiced, prayerful search for the truth.

THE NEW THEOLOGY.

His public attitude toward the new theology should be one of kind toleration to the system as a whole, the acceptance of such truth as it manifestly contains, and the destruction as far as possible of its errors by clear, forceful presentation of truths that oppose them.

The Eternal Father Revealed in Christ.

CHRISTMAS PRAYER.

O Lord, we praise Thee, we honor Thee, we glorify Thee, we worship Thee, for the unspeakable gift of Thy Son, our Savior; for the light, joy, peace, and love which the baby fingers have tenderly placed in our hearts, and for the light which the halo about the brow of the Christ-child has given to our mystified spirits. May this Christmas time bring to us a broader charity, deeper humility, and a more exalted faith in Thee! Thus may we learn well the sweet and potent lessons that make for greatest and eternal success. And unto Thee, O Holy Father, through Thy merits, O Glorious Son, and by Thy aid, O Holy Spirit, we will unite in highest praise and humblest devotion, both now and forever. Amen.

PARAGRAPH SERMON FOR CHRISTMAS TIME.

Text, John 14: 9, "He that hath seen Me hath seen the Father." The incarnation of God in Christ, in which we rejoice during this glad Christmas time, reveals to us the loving Fatherhood of God. There is no way we can tell from nature's acts whether God loves or hates us. Sometimes we think that He loves us. When nature smiles and sings, when she whispers and caresses us in gentle winds and in gorgeous beauty. But when nature sighs, frowns, moans, blusters, bellows, and roars in wrath; when it stamps and crushes and tortures us in storm and flame and earthquake shock, we are unable to interpret God's feelings toward us. But when we see Jesus, God manifest in the flesh, coming from heavenly bliss to earthly self-sacrifice, with the avowed purpose "to seek and save that which was lost," we know what God thinks of us, and infinite love and mercy radiate from His life, from His manger-cradle to His rugged cross.

The Birthday of the King.

Text, Matt. 2: 2: "Where is He that is born King of the Jews? For we have seen His star in the East and are come to worship Him."

THE theme suggested by our text is the only really appropriate subject of thought for Christendom to-day, the Sunday nearest the day that custom has set apart in which to remember the coming of the Redeemer of mankind. This is not a season of sadness but of gladness, for it calls our attention to the source of all true joy.

The occasion is historic, but the scenes are commonplace, even meager, from every earthly viewpoint. The village of Bethlehem was obscure, the Palestine country was barren and for the most part unfruitful, the race from which the Christ-child sprang was being assembled to surrender its authority of government.

An ancient prophecy has said, "The scepter shall not depart from Judah nor a lawgiver from be-

THE KING'S CONQUEST.

tween his feet until Shiloh come." When the prophecy was uttered Judah had no scepter. From every indication of law and custom there was no prospect that his tribe would have a scepter. The eldest of the family inherited all family rights to rulership in Israel. Judah was not the eldest son. But later Judah's tribe had a scepter of power. It is about to be taken from his people by the Roman emperor. The edict has gone forth from Augustus that on a certain day all the people of Judea shall assemble in their respective towns and villages to enroll for taxation by the Roman crown. This day of home-coming is to mark the departing of the scepter from Judah. If the Messiah does not come to-day the prophecy has failed. This and other indications direct the attention of wise men to Bethlehem, the city of David, where the prophecies declare that Christ shall be born. For the unwilling home-coming every shelter is made ready for the entertainment of the guests. Even the stables are emptied of their usual occupants and the stalls are garnished and made ready as guest chambers. Joseph and Mary had come with others. They were assigned to a stall in a rock-hewn stable, and thus sheltered from the chill winds of the night. Toward the little town of Bethlehem the eyes of angels and wise men look that wonderful

THE BIRTHDAY OF THE KING.

night. Will the prophecy fail? Before the dawn of the day when Rome formally takes the scepter from the hands of Judah's tribe forever, will Shiloh come?

The midnight approaches. Stillness reigns, broken only by the neighing of horses, the braying of the beasts of burden, the barking of the dogs, and the occasional scream of a jackal or mountain lion.

The shepherds sleeping beneath their goat-skin coverings were aroused from their slumbers by the barking of the dogs, and a strange sight met their view. A sight which startled them and filled them with great fear. A light of peculiar brightness shimmered through the valleys and gilded the snow-tipped mountain in the distance. Angels appeared, clothed in radiance, and soothed the shepherds' fear by announcing to them that there was born in the city of David a Savior who was Christ the Lord. And immediately they saw with the angel a multitude of the heavenly host singing and praising God, saying, "Glory to God in the highest and on earth peace and good-will toward men." While in the manger-cradle Mary had lain her First-born, above whose radiant brow a star of peculiar brightness shone, and the wise men, guided by the star, were led to where the young Child was, and wondering

THE KING'S CONQUEST.

that He came in the midst of such plain surroundings, were offering their gifts of gold and frankincense and myrrh, in token of their faith that He, the Desire of all nations, had come. Lo! nature and the supernatural unite in doing honor to the phenomenal Stranger. Shepherds and philosophers unite in worshiping at the new-made shrine in Bethlehem's manger.

That night the King was born. Not a king, but *the* King—"King of kings and Lord of lords." No joy-bells rang on earth, no bonfires blazed from vale and hill, no soldier pageantry guarded the path of His approach, no rich-garbed heralds announced His advent, and He was lifted into no throne of gold and ivory amidst shouts of adoring acclaim. But never did potentate breathe the air of earth to order such destinies before. Never were such principles involved as lay dormant in that baby brain, such purposes and motives as were in the heart beneath that baby breast. Those infant fingers were to "lift empires from their hinges," they were to turn the tides of the centuries into utterly new channels.

Some people gain distinction by the famous places which gave them birth. Some are eminent because of noble and worthy ancestry. This infant King gives immortal fame to His peasant mother, and

THE BIRTHDAY OF THE KING.

places as a most distinguished and memorable place on the map of the civilized world in all time the obscure village of Bethlehem. No place so well known to-day, no spot with so many and tender memories to Christendom as the birthplace of The King. No day so widely observed as the day which custom marks in memory of His advent. No name is so widely known or so revered as the name of Jesus, Savior. Who is this whom the world honors to-day? He had no wealth, no armed forces to forge His way to eminence for Him. Who is He? How has He attained such distinction and commanded such devotion? Evidently He was God manifest in the flesh. His miraculous birth, His wonderful life and deeds, His shameful, ignominious death, and His glorious resurrection, with their inclusive and accompanying phenomena, attest His claim to being the Son of God, to whom all power is given in heaven and in earth. He said, "before Abraham was I am." Note the verbiage. Not "I was," but "I am." The eternal, changeless Omnipresence. The same yesterday, to-day, and forever. He, the eternal God, is incarnate in the Babe in Bethlehem, in the Boy in the temple, in the Man of Galilee.

Not that God is specially confined in limited flesh, or that He is specially inclosed in a limited

THE KING'S CONQUEST.

physical organism. Even humanity is not confined in a human body, or inclosed within the limits of physical organism. You can think beyond your powers of vision, reason farther than your hands can reach, imagine farther than your ears can hear, and hope far more than your muscular powers could lift. Man is larger, greater, essentially different from his physical organism. The real man is not confined in the body. When we say that God is incarnate in the person of Jesus, we do not mean if we speak intelligently that He is confined within human limitations. What we mean is, that God chose to manifest Himself through the person of Jesus to enter into human experiences, to meet human temptations, to render human service, and to assume both disciplinary and expiatory sufferings. The disciplinary that He might be "made perfect (in human nature) through suffering," the expiatory that He might purchase "eternal redemption for us."

But wonder of wonders! why should He come to earth, a little spot in His great universe; take upon Him our flesh, be buffeted and beaten, hungry and sorrowful, and finally die the most painful and shameful death? Doubtless we can never know the deep motives which prompted His coming. It is quite enough that we know that "He came to seek

THE BIRTHDAY OF THE KING.

and to save that which was lost," and to "destroy the works of the devil." But we are also assured of this, for God makes no mistakes, that Jesus did not come to correct a blunder. The low idea that God saw that He had made a mistake in creating man with powers to sin, and then forced His Son into the world to correct the mistake by suffering infinitely to atone for man, is a revolting, repulsive, and vicious interpretation of truly orthodox teaching. The coming of the King was a part of the divine plan. He was foreordained from the foundation of the world to take His part in the great and fathomless plan of salvation so that man might be a heavenly character by his own choice, a victor over sin and sorrow and suffering, and this does no violence to the free-will of man in the image of God for Christ freely chose in the beginning to assume the part of Redeemer. To accomplish this a redemption from sin was necessary should man fall. For natural law knows no repeal, it knows no mercy, it knows no pardon, and it makes no allowance for ignorance of the law. There must be, then, in harmony with justice and mercy in a world where men have free choice yet have limited intelligence and evil temptations, a supernatural law, a law of grace, making possible the forgiveness of sins on conditions that will

THE KING'S CONQUEST.

do no injustice to the innocent and the obedient. Christ came to introduce this law of grace and mercy, to leave every man without excuse for failing to make the port of heavenly bliss by his own choice, and in which his own efforts may have a large and important place.

In accomplishing the great purposes of Christ's advent and the incarnation of God in Him, some elements are essential, as walls and foundations and roof and gables are essential to a building.

He gave to the world a correct ideal, both of principle and method. Not that any of us can or should do what Jesus did. Or that we should inquire as a basis of our conduct "what would Jesus do?" Only divine knowledge can determine what Jesus would do under the conditions where knowledge is sought and desired. What Jesus should do, or even what you should do, is not a detailed exhibit of what any other should do. The great and determining question regarding conduct should be, "What would Jesus have me do?" Not what is Jesus, but what would He have me to be? He gave the world a faultless ideal, both of principle and method, but not in detail. There is left for each individual the widest liberty of personality and opportunity. A correct ideal the world never had before.

THE BIRTHDAY OF THE KING.

Men of genius there had been, and have been since. In music, Mozart, Handel, and Wagner have charmed the world with melody. In statecraft, Moses, Julius Cæsar, and Gladstone have indicated to the world what genius in statesmanship can do. In the leadership of men in the face of danger Alexander and Napoleon and Grant have shown to the world forever the startling genius of war and generalship. But none of these were ideal men.

Manhood in its essentials is strength and beauty in full-orbed power in all physical, intellectual, æsthetical, and moral elements. And these elements in operation according to principles which guarantee the rights of all, the weak as well as the strong. This the world with all its wisdom had not learned before the coming of The King. Might made right. The ideal for which the world was panting had never appeared. Moses was a master statesman, but he could not control himself; he committed murder. Cato was a great intellect, but he committed suicide. Plato was a mighty philosopher, but he justified and advocated drunkenness.

But here in the manger-cradle is a King greater than Julius Cæsar, a Commander who could call twelve legions of angels to His defense, an Executive into whose hands all power is given in heaven and

THE KING'S CONQUEST.

in earth, who presided when the morning stars sang together for joy, and One of whom Pilate spoke more wisely than he knew when he said, "Behold the Man." And after more than nineteen hundred years of critical research the verdict of Pilate is the verdict of the world, "I find no fault in Him at all." In Him is the ideal of the principles of human character. And when the world beholds, it admires. When He is lifted up, He draws all men unto Him.

However, to indorse and admire Christ as the faultless Ideal is not sufficient to insure the salvation which He came to accomplish in humanity. The indorsement of right, though necessary, is not enough to set right the motives of the soul.

One may acknowledge with full consent of mind the miraculous wonders of Christ's birth and life, and yet not believe Him to be able to save, much less to have received the accomplishment of that salvation. His birth was a miracle, His life was a marvel, His death a pathetic shame. But all this may be truthfully said of others. "The birth of Isaac was a miracle. The life of Elijah was a marvel. The death of Stephen was a pathetic shame." We may go farther and hold correct ideas of the Christ, and yet remain in the "gall of bitterness and the bond of iniquity." Pontius Pilate had a correct view of Jesus. He said,

THE BIRTHDAY OF THE KING.

“I find no fault in Him at all,” but it did not prevent him from delivering Him to be crucified to further his own political interests; his intellectual belief did not change the motive of his action. Judas had a correct idea of Jesus; he was with Him, knew the spotlessness of His manhood, and after he had sold Him into the hands of His enemies, came and brought the price back, saying, “I have sinned in that I have betrayed innocent blood,” but the motive of the inner life of Judas was not set right, for he went out and hanged himself. The centurion at the cross had a broad and correct intellectual view of the Christ. He said, “Surely this Man was the Son of God.” Even the modern infidel, Thomas Payne, did not have an entirely wrong intellectual view of Jesus and His ethical teachings, for he said, “The ethical principles of the Sermon on the Mount will never be improved upon.” To intellectually approve the Christ is not necessarily to receive His atoning benefits. Correct views are necessary, but not enough. To receive Him into the heart—the faith, the love, the deep-seated affections—this unites the natural powers of the believer with the supernatural powers of the Savior, and the Christly motive is born into the soul. And with this Christlife comes the elements of sublimest happiness. These elements the

THE KING'S CONQUEST.

world never knew until it learned them of the great Teacher of Galilee.

The essence, not only of the world's supply of needed aid, but of true happiness, lies not in self, but in service. Before the birth of the Christ-child the world was struggling for happiness by attempting to evolve superior power so as to command by force. The King of Peace reversed the order and said, "It is more blessed to give than to receive." And does not this happy Christmas time indicate that Christendom is becoming saturated with the spirit of unselfish love? It would be a small, bigoted, and unworthy person who would value the gifts of friends at Christmas purely or chiefly for their intrinsic worth. We value a thousand times more the spirit of love and good-will of which these Christmas gifts speak. And it would be a small and selfish, a boorish and contemptible being who would enjoy the gifts he received more than the presents he gave. Do we not get a faint experimental idea of the thought of Christ in His great and vital principle of the superior blessedness of giving? That principle the world never knew until Christ injected it into the veins of human thinking and human experience. And no one knows the real joy of living who has not learned the great joy of service.

THE BIRTHDAY OF THE KING.

I am told of a plain man with a large heart whose cottage home was shadowed by the serious illness of his faithful wife. She was very ill, and the true home, where love dwelt amidst plain surroundings and gilded them with the glory of heaven's prophecy, was threatened with the death of the Christian wife and mother. The doctor advised that if she were taken to a hospital, where she might have tender and skilled nursing, she might recover. She was sent to a charity hospital supported by the contributions of a certain denomination of Christians. She recovered. The husband was aboundinglly grateful. He asked, "Who supports this hospital?" He was told. He asked, "How much does it cost?" He was told that there were various plans, and among others the endowment of a bed which cost a thousand dollars, and that his good wife had occupied such a bed while she was ill. He quietly began making his plans to save to endow a bed in that institution. His saving was slow. He was a workman. He was in the habit of smoking, and while he was thinking how he could save, he began to figure. There is sometimes a great amount of religion in "dry figuring." He could save fifty cents a week by not smoking. He decided to do so. He was also in the habit of stopping at the saloon when he

THE KING'S CONQUEST.

went to his work and on his return, just for a drink, and he concluded to stop that and save the money for the hospital. In five years he had saved money enough to endow the bed. And who knows or can measure the pleasure he had in those five years in contemplating the joy of being able to help some one? He went and insisted on endowing a bed. Every day when he went to his work thereafter, he would stop and ask, "Who is in my bed to-day?" One day he came, a cold, winter morning, and asked the head nurse, "Who is in my bed to-day?" She said, "You may come and see." He took his cap in his hand, and his heavy boots went clumping up the stairway, and he awkwardly stood in the doorway of the room where, on the white bed amidst pillows, was a pale-faced little waif who had been hurt in a runaway. She looked white and thin, but supremely happy. The nurse said, "You may talk to her if you like." The man, in his awkward manner, said, "It must be awful to lie here sufferin' so." "No," said the little one, "the bed is so soft, and the folks are so good, it will seem bad to go back sellin' papers again. I'll be kind o' sorry when I'm well." The man turned away, wiped the tears of mingled sadness and gladness, and as he passed the corridor be-

THE BIRTHDAY OF THE KING.

low he was heard to murmur, "Well, that is better than beer and smoke."

He had learned the great lesson that true happiness lies in service, not in selfishness.

There is another emphasis I would place upon the same idea. The choicest and most splendid joy lies in suffering for those we love. What pleasure there is in the aching muscles, the tired brain, and even the fevered and trembling hand when these sufferings are experienced for those we love! Not in the sufferings themselves, but in the thought, the feeling, the sentiment, if you please, that this is wrought for those we love and whom we delight to serve. It was the joy that was set before the Christ that enabled Him to endure the cross and despise the shame. The world never knew the joy of unselfish suffering and self-abnegation until the King of kings came and taught the great lesson of supremest joy in highest suffering for those we love. And He "so loved the world that He gave Himself a ransom."

To feel that your aching muscles and weary brain are the badges of comfort to those you love makes the sufferings like clouds before the setting sun at summer eve, gilded with a thousand splendors of richest joy.

THE KING'S CONQUEST.

A kind-hearted gentleman gave a dinner to three thousand poor waifs of a large city. At dinner-time, when the throngs of hungry, ragged newsboys, boot-blacks, and street gamins were pushing their way to the long, well-filled tables, a hungry-looking little lad came quietly to a lady who was serving and asked if he could take his dinner home instead of eating it there. She asked permission, packed a good, full basket for him, and being curious to know him further, excused herself, and accompanied him. She learned his history. His parents were dead. He had a sister younger than he; she was not well, and they lived together in a little room in an old attic; he was ten years old. They entered the poor, little room. There was an old stove, in which a little fire was kept burning by small pieces of coal the boy gathered along the railway tracks. No furnishings—just a few boxes. Jennie, the little girl, was ragged, wan, and hungry-looking. The boy took the basket, opened it, spread a paper on a box, going into ecstasies over the food, as he said, "See here what we brought you, Jennie." Then he wiped a tear from his face with his soiled hand. "Just look here! You won't be hungry to-day, Jennie." She took a piece of cake in one hand and a sandwich in the other, and, with eyes beaming, began eating as rapidly as

THE BIRTHDAY OF THE KING.

she could. She motioned to the lad to take some, too, and as soon as she could clear her well-filled mouth sufficiently, said, "You eat, too, Johnny; you eat, too." "No," said Johnnnny, "I don't want nothin'—I don't want anything at all. I am not hungry when Jennie has plenty to eat." Being urged further, he insisted, "No, you eat it all, Jennie; somehow I don't feel a bit hungry now, when Jennie has plenty to eat." The great-hearted lad had a little taste of the Spirit of Jesus when He said, "I have meat to eat that ye know not of." O, what a splendid joy to be emptied of the spirit of selfishness and to be filled with the spirit of glad and willing service! To have the motive of life transformed into the image of the Christlife! He was rich, and His riches were something worth while. He was rich in material possessions. He owned all things by the best right of all, the right of creation. "By Him were all things made. And without Him was not anything made that was made." All the flaming worlds which in their measureless immensity compose the universe were His. He had riches in honor. Angels bowed before Him and worshiped Him. He had highest riches in position. He sat upon the throne of heaven and wore the crown of celestial royalty. But He became poor. And I wish we might

THE KING'S CONQUEST.

never forget that He not only *was* poor, but that He *became* poor. The surrender of His matchless riches was a purely voluntary act. And His poverty was poverty indeed. His was a homeless poverty. It was a penniless poverty. He had not where to lay His head. No money with which to pay the taxes levied by the Roman crown. He suffered a friendless poverty. One can get along quite well on occasions without home and without money, if he but have friends. But "His friends forsook Him and fled." No home, no money, no friends. But deeper than that, He suffered a godless poverty. With no home, no money, no friends; yet one may take courage if God be with him. On the cross He cried, "My God, My God, why hast Thou forsaken Me?" A homeless, penniless, friendless, godless poverty, dying a willing offering for the world, "He emptied Himself of all but love." Because of this fathomless gift, God hath highly exalted Him and hath given Him a name which is above every name. He embraced it all for the joy of making us rich. Loving service is the badge of greatness, the secret of happiness, and willing obedience to God, the secret of power to render service.

Hail, glorious Christ-child! Hail, King of kings and Lord of lords! Honored forever be the birthday of The King!

He Cares for You.

SENTENCE PRAYER.

Lord of heaven and earth, receive, we pray Thee, our hearty thanksgiving, pardon our manifold sins, inspire our languishing hopes, strengthen our faltering faith, help us to be useful, loyal, and joyful in closely and earnestly following Christ. Amen.

PARAGRAPH SERMON.

Text, 1 Peter 5: 7, "Casting all your care upon Him; for He careth for you." Once become possessed of the great truth, wonderful as is God's care for nature, that He cares immeasurably more for us, that His regard for the weakest of us is that of a Father's impassioned love, there is no room for dullness in the contemplation of the sublime fact. And the soul must be thrilled with a peaceful but intensely active charm, knowable only by experience, and known only to the child of God whose soul is vitalized by faith in Christ.

The Magnetic Power of Christ.

"I, if I be lifted up from the earth, will draw all men unto Me."—John 12: 32.

ATTRACTION is a universal law of existence. Affinities, demonstrable by experiment, are not confined to the merely material, but are testable in the intellectual and spiritual being as well, and hence are as reducible to scientific test in the immaterial realm as in the material.

Newton discovered and defined attraction, and by applying experiment to "a working hypothesis," formulated a rule for measuring the power of attraction of material bodies. He said, "It is a power operating between all particles of matter, directly as the mass, and inversely as the square, of the distance." Experiments fit the hypothesis, and, although we do not know why it is so, as the theory fits the fact, science builds upon it confidently. The most progressive and up-to-date methods of mental instruction take account of and build upon the equally scientific theory of the law of apperception,

THE KING'S CONQUEST.

by which one idea, sentiment, or imagination in the mind will attract to it other ideas, sentiments, or imaginations of the same kind and character. When a mind gets one thought of a particular kind, it is easier for it to gather other thoughts of the same character. Get one historical fact, and as you glean about in the fields of literature that one historical fact will make it easier to secure another, and these two will become magnets to attract others. Master one problem in square root or equations, and you have not only developed a mental power that will enable you to master another one with greater ease, but you have created a greater attraction for problems of the same kind. No truth is more patent than that the mind will tend to gather to itself with increasing ease and power the kind of truth or error which it already holds, and in time will be mastered by it if given over to any certain element, to the exclusion of others that would tend to keep the mind in broad and steady equipoise.

What is true of mind is true of heart. Passion and principle of conviction are as susceptible to this law of attraction as are mind matter. The exercise of an unholy passion not only creates additional power to do wrong contemplated and forms a habit of evil more strongly, but there is accumulated into

THE MAGNETIC POWER OF CHRIST.

the sum total of moral character that which will attract its kind. A lie is a magnet to gather other lies. The first may be a light-colored one, but it has the element of lie in it, and will attract to it those that are of a darker hue. A man never did a bad thing, but that there flocked about him numerous temptations to do the same bad thing again. It manifests itself in society and in the secular occupations of men. Let it be known that a lawyer has done crooked business and aided in perverting, instead of maintaining, justice, and those who have crooked work they want done, and those who wish to pervert instead of maintain justice, will seek him as their counsel. Let a business man do dishonest things, and there will not only be increasing tendency on his part to do dishonest things with increasing shrewdness and fiendish delight, but he will attract to him others who are dishonest, and they will find a satisfaction in paying him in his own moral coin. When a man makes up his mind to beat everybody he can, everybody who deals with him has a tendency to beat him if they can. Ah, how practically true are the Savior's words, "With what measures ye mete, it shall be measured to you again."

The "orthodox" theory of a right start in the moral character, by the new birth and the entering

THE KING'S CONQUEST.

into the regenerated heart of the presence and power of the Christlife is eminently scientific as well as Scriptural. Christ is the embodiment of all that is good. A new boy had just commenced his work in the retail department of a large hardware store. He was exceedingly anxious to make a good impression, for it was his first position. He was very much afraid he would make some blunder, and because of his fear was the more likely to do so, for it is psychologically true that we are very apt to do the very thing that we are afraid we will do. This lad was carrying a package of small wire nails and his nervous little fingers let them fall and they were scattered over the smooth floor. His heart leaped to his throat and tears came to his eyes, and the thoughtless clerk, who had sent him on the errand, spoke sharply to him, saying, "You can pick them up for your pains." The little fellow went to work, but the highly polished little wires eluded his nervous grasp and it was very slow work. To add to his discomfort he saw the senior proprietor coming toward him. He hoped that the man would pass by, but he stopped, and the lad looked up a moment through his tears. The kind-hearted man saw the little quivering chin and remembered that he was a boy once, then he patted the little fellow on the head and said: "You dropped them,

THE MAGNETIC POWER OF CHRIST.

did n't you, Johnny? Too bad! Take this magnet, and you can pick them all up in a few minutes." Christ dwelling in the heart by faith is the mighty spiritual Magnet, attracting all that is good. He will gather all the scattered forces of our lives and dry our tears and heal our broken hearts. But, O, what slow, wearisome, and unprofitable toil it is trying to gather moral and spiritual elements without Him!

It is often said, and more times thought, that Christ is not attractive to universal humanity. It is even claimed that He is repulsive to unregenerate man. Now it is true that the prophet has said of Him, "He is despised and rejected of men, a Man of sorrows and acquainted with grief." But he explains why "He is despised and rejected of men." It is because "We hid as it were our faces from Him." And while our faces are hid we see not the desirable beauty in Him. But when He is lifted up before the eyes of men there is something in every human being, unless he be of reprobate mind, which responds to the magnetic touch of the suffering God-man, and to those who come to know Him by a living faith He is become "the chiefest among ten thousand and the one altogether lovely." The words of the text are among His most sublime utterances. Though "never man spake like this Man," seldom did "this Man" speak

THE KING'S CONQUEST.

so wonderfully as in this utterance. The statement stands like a tall spire among the domes of truth. It is prophetic of His coming Kingdom in the earth, when Christ, exalted in individual hearts, shall make society pure and strong and Godlike by making individuals like Him, by being drawn, not driven unto Him. When this is done, society will be bound together by the unbreakable bonds of spiritual magnetism; as the lines of interlacing cordage hold the universe.

We can see something of His attractive power now, after the lapse of centuries, but how strange and impossible it must have seemed to His contemporaries! Then, outside a few people of limited influence on the age in which they lived, Christ was known only to be the subject of contempt or ridicule. He was accused of imposture, necromancy, and even diabolism. Some said, "He hath a devil and is mad." Others said, "He casteth out devils by the power of the prince of devils." The rabble before Pilate cried in fiendish chorus, "Crucify Him! Crucify Him!" And Pilate, though he found no fault with Him, when the Jews cried in unison, "If thou let this Man go thou art not Cæsar's friend," and the Roman official thought he saw in that cry a threat to politically decapitate him, reversed his judgment and released unto

THE MAGNETIC POWER OF CHRIST.

them Barabbas and delivered Jesus to be scourged and crucified. Christ was grossly misunderstood. In the midst of such a public sentiment in regard to Him how bold and startling must have seemed these words! They implied that He was above all men and superior to them. And that meant very much.

Three systems of human dynamics move the world forward and upward—physical, mental, and spiritual. While strictly speaking there is no such thing as physical power, yet power which is manifest through natural law with material substance as the instrument may be so called for purposes of consideration. Mental power, which is operated through the creations of man subject to mental law and manifest in systems of human government, literature, art, philosophy, and science, may be distinguished as mental power. There are the spiritual forces of humanity—conscience, will, and affections—through which convictions, volitions, and emotions find their inspiration. These three systems of power move the world forward and upward. Men had lived—were then living—who made bold claims to greatness in all these departments and gave evidence of the justness of their professions.

The Egyptians had accomplished wonders in the mastery of nature's powers and in commanding them,

THE KING'S CONQUEST.

and the pyramids and sphinx told mutely but emphatically of a wonderful age of scientific power over material things. Greece had brought her contribution of refined intelligence, and her poets, sculptors, painters, architects, and orators proudly laid the trophies of their genius at the feet of the world and challenged duplication. The Jews had an ancient and honored religion of conscience, faith, and devotion, sweeping the past with its inspired history and the future with its prophecy, exemplifying its might in its wonderful characters: Abraham, who was faith incarnate; Moses, a meek and marvelous statesman; David, the poet-king and genius of repentance; Elijah, a past master in prevailing prayer; Isaiah, a firebrand of holy zeal; Jeremiah, a holy seer, whose every word seemed dripping with a sparkling pathos; these and many others besieged earth with a holy persuasion and heaven with prevailing prayer, challenging religionists of every age to equal their conviction, faith, and devotion. But Jesus sweeps all ages and all realms of power with the claim, "I will draw all men unto Me."

The statement is made doubly startling by the further claim that not only He, but He on His cross, shall form this universal attraction. "This He said signifying what death He should die." The cross was

THE MAGNETIC POWER OF CHRIST.

an emblem of shame, disgrace, pain, and difficulty. Yet the Savior's teaching was that they who would exalt Him must deny themselves and take up the cross and follow Him. The Christ crucified, held up first literally, the dying sacrifice for sin on Calvary, and then in the hearts of His followers, exemplified in self-abnegation and righteous doing, in abject and constant obedience to His will in all things. These shall "draw all men unto Him." What startling claims! The cross a magnet to "draw all men."

That these are, however, magnetic attractions in the personal elements of Jesus and in the elements which His cross represents, when wrought out in the lives of those in whose hearts He dwells by faith, which are universally attractive to the good in all people, both philosophy and history unite to evidence. Not only Christ with His total self-abandon, superlative forgiveness, well-wrought system of liberty, and His willing death for the eternal rescue of others, even His enemies, has a mighty potent magnetism which grips the hearts of considerate men with a strong and loving grasp, but the cross itself is attractive to the manly heart. There is that in every human soul which is charmed to a greater or less degree with that which requires endurance and even pain, to accomplish a good and humane act. How the multitude will

THE KING'S CONQUEST.

cheer and shower congratulations that are genuine upon the courageous fireman who risks his life and comes out of the tottering building, shaking the fire from his shining coat, with singed hair and blistered face and hands, depositing a rescued child in the arms of its frantic mother.

Then there is that in humanity which is charmed, even overwhelmed sometimes, by that which is difficult. And the charm lies not alone in that which is to be accomplished, but in its very difficulty. It even makes men's recreations fascinating. In a game of skill (the only kind a manly man or a womanly woman should ever engage, games of chance inspiring other and depraved motives) a chief element of its interest lies in its difficulty, the evenly matched skill of the competitors lending to the charm. It is so in every laudable occupation. The physician that is guided by manly ideals has a peculiar professional delight in a complicated and intricate case that calls out his skill, and when he sees himself the master, there is a charm that he never could know in the mere treatment of "colds" and headaches and other simple ailments to which flesh is heir. The business man has a peculiar joy in the mastery of hard financial problems, and in the surmounting of great difficulties and in the climbing to success over persistent

THE MAGNETIC POWER OF CHRIST.

obstacles. While the indolent man has a tendency "to move over the lines of least resistance," the manly, the courageous, the heroic in man is inspired by the hard and the difficult and the complicated. He is hardly a man who has not been and who is not charmed by a difficult task, not alone for what lies at the end of it, but for the charming sensation of contention between hope and despair, faith and doubt, the very exercise of which girds the soul with power. Even the cross itself has its attractions to the best in man.

There is no tester of alleged fact like experiment. Christ and His cross exalted in human hearts and lives have shown Him to be all that He claims: above all and attracting all, being the elevating power of the ages through the agency of physical, intellectual, and spiritual things. The law of commanding by obedience which He taught, by becoming obedient unto death, even the death of the cross, has enabled mankind to order as servants the forces of nature. All elevating literature, art, and science are inspired by His magnetic presence, and to take Him out of them would be to take all their vitality and attractiveness. True, Christ is left out of many books and paintings and statues that sell. These productions are made to sell and "they have their reward." But they are not true literature or art. Such productions may

THE KING'S CONQUEST.

be clothed in literary language, be executed in the most approved styles of color and form; but a book whose thoughts are clothed in literary language is no more certainly a literary work, than a man is necessarily a soldier because he is dressed in uniform. A picture executed well is no more necessarily a true work of art than a man is necessarily a "scholar because he wears a cap and gown" and carries a Latin book under his arm. True literature is the soul and thought as well as the manner of expression; and art lies in the theme as well as its expression. There is, therefore, more true literature in some single sentences than in other well-written and beautifully bound volumes. And some very simple paintings are better and more enduring art than others of broad canvas and most exquisite technique. Christ and His cross in some form constitute the attraction of all living, vitalizing literature, science, and art of the civilized world in this age, and in all ages since His glorious but tragic exaltation. And the early prophets and bards made Him in prospect the soul of their productions. A few great works of literature outside the Bible have become universally great, and they have inspired most others. Feeble indeed would be the literature of the age should we take out, together with their influence

THE MAGNETIC POWER OF CHRIST.

upon others, the Bible, "The Divine Comedy," by Dante; "Jerusalem Delivered," by Tasso; "Paradise Lost," by Milton; "The Messiah," by Pope; "Pilgrim's Progress," by Bunyan, and William Shakespeare's dramas. And the Bible is the inspiration of all the others; and Christ is the Soul of the Bible. Take Him out of it, and it would be a strange, cold, dead, mummified body without the soul of truth. Jesus is the Magnet of the intellectual world.

That He is the Master Religionist who appeals to faith, hope, and love of universal humanity is gloriously true. The elements which He showed in His life of self-abnegation and His willing death are such an appeal to the moral and religious nature in man that they storm the very citadels of selfishness, doubt, and despair, and inspire self-sacrifice, faith, and hope. An exalted Christ in pulpit, pew, and business mart, in book and song, in paint and bronze, in marbled wall and garnished dome; with man and his works exhibiting the suffering Christ, with all that He and His cross mean, both in principle and in fact, will draw all men unto Him; and being thus drawn to Him, they will be drawn close to each other, and thus will all bitter strifes and human differences end in a "community of mutual interests."

The Glory of God.

SENTENCE PRAYER.

Dear Lord, help us in our thinking, so that compassing the past by recollection, the present by experience, and the future by faith, we may profit by our errors, be inspired by devotion to duty, and that we may be firmly established in hope of eternal life, through Christ our Omnipotent Savior. Amen.

PARAGRAPH SERMON.

Text, 1 John 1:5, "God is Light." Light gilds everything with glory. Not only flowers, mosses, fruits, and foliage, but shattered stumps and cragged rocks, clouds and cataracts. The dark mists rise in banks of turbulent clouds. The thunders rumble in threatening wrath. Gloom enswathes field and forest. But when the sun breaks forth there is an arched bridge of splendor spanning the sky on which heavenly angels of beauty stand arm in arm to watch the agonies of the dying tempest. So with the troubled soul on whom the "Sun of righteousness arises with healing in His wings."

Benefits of Thanksgiving.

"It is a good thing to give thanks unto the Lord."
—Psa. 92: 1.

ADVERSE conditions surround every life and arise to hinder the soul in its efforts to reach the goal of happiness and to attain the ideal of pure and noble character.

As nature produces weeds and briars more easily than roses and corn, so it seems easier for the memory to practically retain recollections of adverse conditions and experiences rather than the good received and the victories achieved. Lord Byron, speaking of the shipwreck of Don Juan, says:

It made a scene men do not soon forget.

For they remember battles, fires, and wrecks,
Or any other thing that brings regret.

Hence the natural tendency to the evolution of a spirit of pessimism. To dwell in thought upon the evils which come to us or which we encounter, is a tendency which may become not only a trouble-

THE KING'S CONQUEST.

some habit, a serious fault, or the iconoclast of happiness, but a soul-destroying vice.

To neglect to express gratitude for blessings received is by no means a new fault in human practice. The Savior while on the earth, after having cured ten miserable lepers of their loathsome disease, when only one had practical appreciation enough to even render thanks for the inestimable blessing of health which had been bestowed by miraculous grace, said, pathetically: "Were there not ten cleansed? Where are the nine?" Gratitude is the mother of happiness, and finds the sweet expression of her life in thanksgiving for benefits received.

We are to distinguish between thanks and mere praise. Inanimate creatures may and do render praise to their Creator. Only intelligent moral beings can render thanks. It involves a condition of soul, an intelligent mind, and the exercise of volitional powers.

Our text declares that "It is a good thing to give thanks unto the Lord."

My self-imposed task will be to indicate, first, how and in what manner it is a good thing to render thanks unto the Lord. Second, some things for which we will find it a good thing to render thanks unto the Lord.

BENEFITS OF THANKSGIVING.

Then, how and in what manner is it a good thing to give thanks unto the Lord?

Our duties in life are in three groups: Duties to ourselves, to our fellow-men, and to God.

It is a good thing for us to give thanks unto the Lord because of the self-derived benefits.

It is so common a truism that it need not be stated, yet I will state it, not because it is new, nor even because it is true; for even "the truth should not be spoken at all times," and stale truths had sometimes better be left unsaid; but I shall say this because it can not be too often enforced upon human thought, and because it contains so much of ethical principle, without which the best results of life could not be achieved. It is this: What one *is* that he will *do*. His being determines his doing. Not each isolated act, which because of influences may be better or worse than the heart's motive, but the average trend of human conduct will indicate the character.

"By their fruits ye shall know them." A tree bearing figs can not be robbed of the glory of being a fig tree, whether it grow in a forest of oaks, in an orchard among trees of like character with itself, or in a thicket of brambles. A thorn tree or a thistle stock bears evidence that it is a thorn or thistle, whether in forest, glen, or on barren prairie, in a

THE KING'S CONQUEST.

garden of flowers, or in a thicket of briers. Fruit, not location or environment, indicates character.

That which makes strong and correct character is without question "a good thing." It is good for the sake of the character itself, and for the sake of the influence upon those with whom the character is surrounded.

Gratitude is one of the essential elements of character. No one can be useful or happy without it. It gives depth and permanence. He who holds it as a principle that God and man is under lasting obligation to him and, no matter what he receives, he has never yet been the recipient of that which his worth demands, that man—no matter how rich in gold he may be, no matter how learned or naturally brilliant he may be—that man is superficial, vacillating, unreliable, disagreeable, and unhappy. On the other hand, he who takes the attitude that he is like Paul, debtor to God and man, and holds a spirit of thankful appreciation for all that he may receive that tends to his welfare, that man may be poor, he may be ignorant, he may be mediocre in talent or acquirement, yet he is stable, helpful, reliable, agreeable, and happy. His gratitude will impart to his character an element that nothing else can supply.

BENEFITS OF THANKSGIVING.

At least three elements are necessary to personal happiness, which all include in their ideal experience; a consciousness of good possessed, appreciation of good expressed, and harmony of conduct with the ideal.

Now, the rendering of thanks to God tends to all of these, and in a marked degree. There could be no gratitude without a consciousness of good possessed, and true gratitude is in exact proportion to such consciousness. To give expression to this gratitude in the spontaneous outflow of the spirit of appreciation will enlarge and strengthen the element of gratitude on the principle of the common law that use strengthens. So that the more thanks are rendered, the more gratitude; the more gratitude, the greater consciousness of good possessed, hence the more happiness.

To receive thanks and appreciation for efforts to do good to others, we have said, is another element of individual happiness. On the simple yet mighty principle in the law of action and reaction, and which the Savior gave us to understand is as potent in the moral as in the material world, "with what measures ye mete it shall be measured to you again;" on this principle, he who renders thanks for good received will receive the same in return, so that it

THE KING'S CONQUEST.

is a good thing to give thanks because it brings thanks. And by this rendering of gratitude unto God as well as unto men, there will come appreciation of the good we try to do. And one day they who have pleased God will receive His eulogy, "Well done, good and faithful servant." The evolution of this spirit of gratitude tends, as is readily seen, to harmonize head faith with heart faith; to place conscience and character in parallel grooves, so that there is inward peace. It is a good thing to give thanks unto the Lord, then, because of the benefits to the soul that is exercised thereby.

It is a good thing to give thanks unto the Lord because of the results accruing from our lives to those with whom we come in contact. For "no man liveth unto himself alone."

God uses human instruments to accomplish His noblest works of grace. In view of what we have already said, it will be readily conceded that a spirit of gratitude makes men broader as well as deeper in character. They are more tolerant and charitable. It makes them to attribute the best, not the worst, motives to their fellows. The tendency to the interpretation of the acts of our fellow-men may serve as a fair index to the tendencies of our own characters.

BENEFITS OF THANKSGIVING.

When, in Victor Hugo's masterpiece, "*Les Misérables*," Jean Valjean, after his reform, entered into a new life of self-denial and service for others in the village of M—, and while he made large money from his newly discovered process for making beads and ornaments, there were many who said, "He wants to be rich;" but when it was called to their attention that he gave more to the city and to the poor than he retained for himself, they were perplexed. When the king offered him an appointment as mayor of the city, then these gossips said, "It is all clear now—he wants political preferment;" but when he declined the appointment, they were deeper than ever in perplexity. When the king tendered him the honor of the cross, they were sure they had solved the mystery of his generosity. He wanted preferment in the Church; but when he declined even that honor, they were overwhelmed with perplexity. They were incapable of conceiving of an unselfish motive as the promoter of his generous deeds.

There are people who were doubtless in the thought of the great French novelist whom we see every day. They have no eyes to see motives other than selfishness, because they themselves have no such broad motives. Only an unselfish man can see and appreciate an unselfish act. Only a kind and gen-

THE KING'S CONQUEST.

erous person can attribute right motives to kind and generous deeds of others. Such a spirit as the rendering of true thanks imparts will make us broader, more tolerant, and charitable with the deeds, the words, the religious beliefs, and even the manifest errors of others.

We should render thanks to God because He is the Author of all that is good, and because He can, on conditions which we may meet, make "all things to work together for our good."

While we should "*in* all things give thanks to God, we are by no means required to render thanks to Him *for* all things. Reverses have come to you by the dishonesty of unscrupulous men. You have been buffeted and tried and tempted by Satanic influences. Sickness, accident, and death have beset your path. These are inimical to your fondest and purest hopes and antagonistic to your better and nobler nature. When these have come you have said, "O, I am so wicked and rebellious, I can not thank God for this!" Dearly beloved, these calamities are not fiatic works of God, and you are not required to render thanks for them, or to accept them as coming from Him. They are the results of violated law somewhere, sometime, by some intelligence, though we may not be able to see or know where. It may

BENEFITS OF THANKSGIVING.

have been through either vice or ignorance. God does not violate His own laws from either cause, else He would not be God.

Is it possible that God, who is the essence of truth, and who has characterized His Son as "The Truth," and who has made truth one of the essential elements of righteousness in His moral law—is it possible that it is He who uses unscrupulous and dishonest men to rob you, either on the highway or by dishonest dealing, so that you suffer financial reverses? Is it rational to charge such to God?

God has said in His Commandments, "Thou shalt not kill." And His Son said, He came not to destroy men's lives, but to save them. Is it reasonable, is it thinkable, that He who said, Thou shalt not kill, will use the assassin's hand, some frightful accident, or some poisonous disease as His agent of death, and violate thus in a flagrant manner His own laws? No, no, a thousand times no; I can not, I need not, I will not believe that God is the Author of the awful calamities of life.

I could not love the despoiler of my home, the destroyer of my innocent children, the assassinator of virtue, the author of death, though he were deified. God is good; all He does is for the best. But all is not for the best, for all is not from Him. For

THE KING'S CONQUEST.

all good things we will thank Him, and increasingly love Him for His tender mercies. But "the wages of sin is death." We will hate the author of our sorrows. "Jesus Christ came to destroy the works of the devil." We will hail with gratitude His holy mission. He vanquished death, and "brought life and immortality to light in the gospel." He "rose for our justification." He is become the despoiler of death.

All is not the best for all. But to those who love God then all things may be made to work together for good. Even the wrath of men may be made to praise Him. Marvelous grace, the glorious display of infinite love, that, on conditions which all may meet, a love which brings willing and glad obedience to the divine will, through Christ, God's infinite providence is so ordered that all things may be used for good. Not for things evil, however; not for the wicked devices of men, not for the temptations of Satan, not for the murderous designs of the depraved agents of the Satanic world will we render thanks; but for all good things coming from the hand of our loving Father, and for His marvelous grace, which can gather these adverse results of evil and fashion them into good for us at the behest of infinite grace and as the outflow of His fathomless love.

BENEFITS OF THANKSGIVING.

And who can fathom this mighty power, this tender love, this gracious wisdom, which can, for the obedient soul, weave the blood-red threads of battle, the pure white cords of sorrow's tears, the black and dastardly warp of robbery and falsehood, the mottled woof of trouble and adversity, in the loom of His all-wise and all-gracious Providence, so that all shall produce a beautiful garment of loving grace to shield the soul and ornament the spirits of the faithful? "He wills not that any should perish." Suffering does not please Him. He would that all would come unto Him and live.

Filled with the Spirit.

SENTENCE PRAYER.

O Thou gracious Giver of grace, for every day and trial impart unto each of our people daily blessings for daily needs, helping us to the constant exercise of abounding thankfulness for the abundant blessings of the past, realizing that in Him is fullness of joy and at His right hand are pleasures for evermore. Amen.

PARAGRAPH SERMON.

Text, Acts 2: 4, "They were all filled with the Holy Ghost." The Holy Spirit is the vital power of the Church. His presence and active energies operate, not through any particular equipage, but He lives in the hearts of those who open their spirits to receive Him. He comes not in response to more and better organization, but in response to prayer. "He is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts unto their children." Let all our people pray earnestly and faithfully, opening their hearts to receive Him, that through the activities of each life and the organized efforts of His Church, divine power may accomplish through us the divine purpose.

The Final Triumph of the Redeemer's Kingdom.

"There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth."—Psa. 72: 16.

THIS beautiful Psalm, which is conceded to be Messianic, is said by some good authorities to be "a Psalm of David for Solomon," and by others to be a composition of Solomon himself. It seems from the twentieth verse that it is a prayer of David. It seems very likely that the sentiment of it was uttered by David near the close of his eventful life and that his son Solomon put the sentiment into poetic form. As the old king stood on the verge of eternity he left the prophetic utterance, which his son with the pathos of love put into poetry.

While primarily the statement referred to the kingdom of Solomon, its far-reaching prophetic significance alludes to the kingdom of Christ in the earth and in heaven. The domains of the "King

THE KING'S CONQUEST.

of kings and Lord of lords." The allusion is to a very interesting portion of nature, the Lebanon Mountains and their environs. This sublime portion of Palestine is situated on the southeast of the Mediterranean Sea. It is about one hundred and ten miles in length, and the average width at the base of the mountains is about twenty miles. It slopes gradually from the northeast to the southwest. The highest point is over ten thousand feet above the sea level, and is about twenty-five miles from the northern extremity of the range. Some twenty miles south of this giant peak is the well and symmetrically rounded summit of Sunnin, at an elevation of eight thousand five hundred feet. Several miles south of this is Jabel Kennesah, towering more than six thousand eight hundred feet above the placid sea below. And still south of this are the "Twin Peaks," each six thousand five hundred feet above the sea. These peaks stand far above the main portion of the range, the average elevation being about three thousand feet. From the "Twin Peaks" the range slopes gradually southward until it reaches the deep ravine cut by the flowing of the river Litina, which marks the southern boundary of Lebanon.

The eastern slope is of no particular interest. It is covered with forests of oak, hemlock, and other

TRIUMPH OF THE REDEEMER'S KINGDOM.

timbers, growing in more or less luxuriance, with openings here and there from which there protrude jagged and irregular rocks and ledges of limestone debris. But the western slope is of particular interest. From the sea below the scene is one of sublime grandeur rather than delicate beauty. Above the seeming gigantic walls the peaks of the high mountains rise like giant sentinels. On their heads are white hoods of snow, ornamented with jewels of ice which sparkle in the sunlight when sometimes the temperature in the valleys below is as high as ninety-eight degrees above zero. The streams of water formed by the melting of the snow have cut little ravines down the mountain sides, and the vegetation growing on their banks, mingled with rainbows formed in the mists, seem like beautiful ribbons fastening the immaculate hoods beneath the rocky chins of the great mountain sentinels, whose feet seem bathed in the waters of the sea while their stony lips kiss the blue face of the sky.

Along the sides of these walls are numerous terraces, which distance contracts so that they seem like delicate and regular stairways. The whole forms a scene of rich grandeur and sublime beauty. Viewing it from above, the scene is changed. These terraces are covered with villages, groves, vineyards,

THE KING'S CONQUEST.

and orchards of pears, plums, pomegranates, and olives, and with wheat fields, groves of cedars, and gardens of flowers. Every conceivable product of the clime is growing in rich abundance, for here is the richest soil of Palestine. But at an elevation of about six thousand feet vegetation is scant, and above that point very little grows; but all is a vast, sterile waste. There is little animal life. A few coyotes and vultures harbor among the rocks and make marauding visits to the fruitful regions down the mountains, which are about all the inhabitants of which these more elevated regions may boast. They compose a vast, bleak, lifeless waste. This is the figure of the text. "There shall be a handful," or, a better translation, "an abundance of corn in the tops of the mountains." This sterile waste shall be covered with rich harvests, so that the winds sweeping over it shall cause it to moan and sigh with its burdens of fruitage like the richly-laden terraces of Lebanon.

The text, then, by suggestive implication, opens before our thought a cluster of three great truths to which I call your attention. First, the world lies in wickedness, sin, and moral death. Second, God has a plan for the salvation of the world from this deplorable state into a condition of fruitfulness, harmony, and beauty. Third, there shall be no failure

TRIUMPH OF THE REDEEMER'S KINGDOM.

in the full accomplishment of this plan. It does not take a very careful philosopher to discover that there is something wrong with the morals of this world. That the race is struggling to obtain and attain something which it has not and is not. All can see that there is deep and pathetic need of help that is adequate, for man's lone efforts in the direction of relief have been and are demonstrated failures, and evil still roams the earth.

See doubt in all forms centering in skepticism as to the truth and inspiration of the Bible, and as to the divine person and mission of Jesus Christ. This is a menace to the essential life of moral and religious truth, and is a great giant of error breathing his freezing breath upon the ages. Selfish greed in commerce and political policies with steel grip is strangling the vitality and hope from the poor and the weak. War with its bloody hand is besmearing the earth with destruction and death. The congestion of wealth in the hands of some whose hearts are frozen by ill-gotten prosperity is starving the innocent in a land of plenty. The great cities, now large and rapidly growing larger, filled with the very poor, living in conditions which necessarily engender the lowest morals and tend to completely extinguish the light of religious light and truth, are

THE KING'S CONQUEST.

becoming more and more a peril to righteousness. Wendell Phillips, seemingly with the premonitions of prophecy, said, "Our great cities will yet strain this Nation as slavery never did." The awful, Satanic power of strong drink is searing the earth with physical, intellectual, and moral ruin. Who can measure the destructive power of this monster? It crushes homes, breaks hearts, dethrones reason, assassinates virtue, blights innocence, wrecks fortunes, damns souls. Its power seems resistless and increasingly defiant. The political, social, and commercial forces of the Nation seem chained in cruel and relentless bondage to this monster, whose home is hell, but who inhabits the earth and roams it defiantly, blowing his fetid breath of destruction into the face of every virtue. Look, too, across the sea, beyond the pale of civilization, and see the immeasurably worse conditions of heathenism with its millions in dense darkness of degrading superstition, with its awful creeds of faith and practice, the details of which are too revolting and heart-breaking to dwell upon, if it were necessary. The multitudes of victims of these awful powers of evil in this life, together with interested spectators in the world beyond, join in the pathetic cry, "How long, O Lord, how long?" But God has a plan for the salvation

TRIUMPH OF THE REDEEMER'S KINGDOM.

of the world from these powers of evil and moral destruction. Everything which God has touched reveals a plan; an end to be reached, and a systematic and intelligent use of forces for the accomplishment of that end. We can not always see the way these forces act, for the "secret things belong to God."

We can sometimes see the why of certain things when other things or events explain them. We see the tiny blade of corn, then the stalk, but these are explained by "the full corn in the ear." The creation of the worlds and their development is explained only when we see man, the climax of creation, in possession and control of nature's power. But when he falls into sin we are in confusion. All seems a failure. But when we hear the promises, "The seed of the woman shall bruise the serpent's head," and "There shall come forth a rod out of the stem of Jesse which shall stand for an ensign to the people, to it shall the Gentile seek, and his rest shall be glorious," and "The scepter shall not depart from Judah nor a lawgiver from between his feet until Shiloh come," and when in the "fullness of time there was born in the manger at Bethlehem a Savior which is Christ the Lord," who after an eventful life in which He displayed His power over nature, over moral evil, and over death, and hear

THE KING'S CONQUEST.

from the manifest Son of God the distinct announcement that "the Son of man is come to seek and to save that which was lost," and from the apostle that "by the grace of God, Jesus Christ tasted death for every man," so that "whosoever will may come and partake of the waters of life freely," then creation is explained. Not in its *modus operandi*, but as to the reason of its existence. Redemption is the only rational explanation of creation, and the final salvation of the world from sin is the only rational explanation of redemption. God's gift of His Son to redeem the world was not to correct a blunder, else His wisdom is impeached; nor is the plan of human salvation to be a failure. It need not be a failure in any particular case. It will not be, so far as the ultimate rescue of the world from sin is concerned, and the final separation of the good from the evil and bringing into one eternal kingdom all who, to the fullness of the light obtained or obtainable, have obeyed the commandments of God and are saved through faith in Christ. There will be no failure of God's plans for the rescue of this world from the thralldom of sin.

While the obstacles are great, the resistance tremendous, and the power of the adverse aggressiveness gigantic, they are not measureless, and He that

TRIUMPH OF THE REDEEMER'S KINGDOM.

is for the right and the truth is more than all that can be against it. Pessimism is detestable and insulting to God. But it is no less so than a foolish optimism which refuses to take note of foes and obstacles. No one can fail to see the awful character of sin by its awful fruits in this world. But in going to war with the armies of wrong and counting and measuring the foes, we are glad to conclude that with God "we are able." In the contemplation of the building of righteousness, that building of spiritual and moral elegance, we are glad to conclude that by His help we "are able to finish," and that the stately spiritual temple is rising, as one "living stone" after another is being put in its eternal place by the Divine "Master Builder." The time is coming when unbelief shall be dissolved in truth. When "the earth shall be filled with the knowledge of the glory of God as the waters fill the sea." "And none shall say to his neighbor, Know the Lord, for all shall know Him, from the least to the greatest." When selfish greed will be destroyed and the golden rule of true reciprocity will be practiced. When the last dramshop will be closed. When the last drunkard will fall, and no boy will step in line to take his place. When heathenism, with all its ghastly practices and degrading conditions, will be penetrated

THE KING'S CONQUEST.

with the light of elevating truth. When the nations shall not learn war any more. When spears will be made into pruning-hooks and swords into plowshares. When bristling parks of artillery will no longer wait to discharge destruction upon a foe. When an angry sea will no longer hold to her breast great battle-ships. But when peace will reign, and the Prince of peace control the earth. When the social, political, intellectual, and moral disintegration of the world will be displaced by universal union, and wondering angels will behold on that glad day the rising sun kiss the folds of a banner of freedom floating over a united world, with the banner of the King of peace above all flags. 'T is coming as sure as God is true. How soon, I do not know. One day with Him is as a thousand years, and a thousand years as one day. We may hasten the victory by faithfulness and devoted service to God's cause.

Two practical questions approach the thought at this point: First, will the heathen and those not under the direct influence of the gospel in our own land be saved if we do not send them the gospel? Second, will we be saved if we do not send it to them? Salvation has to do with two worlds. "What must I do to be saved?" is a question which relates to society, commerce, personal happiness, and home in this life, as

TRIUMPH OF THE REDEEMER'S KINGDOM.

well as the salvation of the soul in the life that is to come. It is an incontrovertible fact that the heathen are not saved from the degradation of sin in this life without the gospel. As to the life that is to come, we need not discuss that question in this connection. So far as the second question is concerned—that is, Will we be saved if we do not see that they have it?—according to the express statements of Scripture, which is our only guide to faith in the future, we are commanded to take the gospel into all the world. If we refuse or neglect to obey God, the result is very clear to all who believe in the Word of God. As to this life, whether we believe in the Word of God or not, we must conclude beyond question that the gospel of Christ does create and maintain a system of civilization which saves from many of the results of sin, and most thoughtful people are very ready to acknowledge that if the principles of the gospel were put into universal practice, the Ten Commandments and the Sermon on the Mount, for example, we would be saved from all the moral evils incident to social and commercial life. Christian civilization has chained the world together. It is easy to go round the world. Christian civilization has attractions for all. We must, in self-defense, to protect ourselves and our institu-

THE KING'S CONQUEST.

tions, prompted by patriotism and love of home, if not for love of God, invest heavily in time, effort, and money to project the gospel into the corrupt places of our own land and every land, or we will not be saved in this life from the legitimate results of sin in this world, which is manifestly death and destruction!

But the gospel is being applied, and the result will be accomplished. There are some encouraging conditions and indications. Reason is the hand-maiden of faith, and reason indicates some encouragement. Faith goes infinitely beyond reason, and we can not depend upon the powers of rational being to guide us in this important realm; but so far as reason goes, she walks arm in arm with faith. For a decade or more particularly, the craze seems to have raged throughout the Church to increase numbers regardless of weight or whether or not there were real conversions; and professionals have gone out by the thousands, some of them worthy, and many of them not, to accomplish this end. The result being that in many communities Churches are overloaded with "drift wood," not only water-soaked, but, in some cases—God pity us!—whisky soaked. Many of our Churches, like Gideon's army, would be strengthened if the numbers were reduced instead

TRIUMPH OF THE REDEEMER'S KINGDOM.

of increased. It is true that the membership of our Churches has not increased very rapidly during the past year or two, but that is not so important as that real, vital power should be manifest. A good bishop of the Methodist Episcopal Church once said that in his early life he was sent to a church having three hundred members, and he spent the first year getting two hundred of them out of the church, and he gave it as his opinion that it was one of the best year's work he ever did. A revival along the line of the efforts of the royal old hero, who has gone to his reward, might add strength to some of our churches, though it would decrease the number in the report columns. That this is being done to a large extent in our connection, in part accounts for the apparently slow growth in our membership during the recent past. And the movement should be hailed with thanksgiving by all lovers of God and His cause. I notice that the Church has immense appliances for the spread of the gospel to-day, greater than at any time in the history of the Church. Her buildings are more and better. Her colleges more and more heavily endowed, and there are more students in their halls. Her men and women, many of them, are cultured, and most of them fill important, if limited, social positions. The means of

THE KING'S CONQUEST.

travel and communications of thought and all means of accumulating information are better than ever before. These instruments for the spread of the gospel are among the mandatory requisites of the Church. And there are proportionately as many to-day, no doubt, who are willing to make sacrifices to the cause of God as ever in the history of the world.

Then, notice the law of accumulation to which the Savior calls attention. "To him that hath shall be given and he shall have in more abundance." Possession is the condition of accumulation. In business the first thousand, or "the start," is the difficult achievement. When some dollars are accumulated they will help accumulate others. A lawyer who has many clients will find that they draw others, and a physician who has many patients will have no difficulty in getting many more. A minister who has a large congregation finds that "a crowd draws a crowd." The same is true of intellectual accomplishments of the individual. The power to read makes possible the accumulation of facts in a greatly enlarged degree, and each fact helps in the accumulation of other facts. One spiritual experience makes more easy and certain the attaining of larger and better experiences. And this law of accumulation increases in emphasis as we rise in the scale of be-

TRIUMPH OF THE REDEEMER'S KINGDOM.

ing. It is more emphatically true in the intellectual nature than in the merely secular and commercial sense and realm. It is more emphatically true in the spiritual realm than in any other. As we "add to our faith virtue and to our virtue knowledge," "grace and peace are multiplied unto us." As the Church has so many appliances and accomplishments when she awakens to her full duty and privilege, further accomplishments will be more easily reached.

I notice, too, that there is further encouragement in the fact that living, vital truth is immortal and resistless. A great and exalting idea when set at liberty will never again be chained. "The kingdom of heaven is as leaven which a woman took and hid in three measures of meal until all was leavened." The process once commenced, there is no power that can stop the prosecution of the natural aggressiveness of immortal and resistless truth. But the great and certain pledge of the ultimate triumph of the Redeemer's kingdom in the earth is the fact that the living God Himself is in and with His Church in the spread of the gospel and in making it a saving force in the world. He is pledged with all His power, sealed with His demonstrated love for the race, to see that His promises are kept and his plans carried out. There is no use of the long-continued

THE KING'S CONQUEST.

reign of sin in the earth. The adequate remedy has been provided. The agency has been called and commissioned. There is no contingency but that the Church shall awaken to her duty and privilege, put on "her beautiful garments," and go forth to the conquest with "weapons not carnal, but mighty."

Napoleon once called his Old Guard about him and said: "I need one hundred men for a very difficult and dangerous task. I can only promise hardship, danger, possible defeat, and death. I call for volunteers. Let one hundred men step out of the ranks. Forward, march!" And the last one of the Old Guard stepped forward. God's service is a volunteer service. His call for service may be to sacrifice, but not to defeat. I believe that the Church universal will awaken to the duty and privilege of the hour. Already the sleeping giantess is rousing and is opening her eyes to the conditions and possibilities. Soon with one foot upon the immutable rock of Christ-like love and the other on the unchanging and unfailing promises of God, stooping with dignified, determined humility, she will lift the dripping world out of the mire of sin and death and, bathing it in the pure sea of God's redeeming grace, will present it "without spot or wrinkle or any such thing" to the King of the universe whose bride she is.

He Changeth Not.

SENTENCE PRAYER.

O Thou never-failing, ever-loving, and forever-abiding God, impart to each of us Thy Holy Spirit, that we being "partakers of the divine nature," may render permanent service in establishing Thy love in this world that the Prince of peace and love may have universal dominion. Amen.

PARAGRAPH SERMON.

Text, Heb. 13: 8, "Jesus Christ, the same yesterday, to-day, and forever." He changeth not. The seasons may come and go. Winter may give place to spring-time, and summer retire and give room for fruitful autumn. Nations may rise and fall. Generations may live and die. Friends may become foes, and foes be transformed into friends. Poverty may give place to riches, and riches may take to themselves wings and fly stealthily away and give place to gaunt poverty. Homes may change. Children may grow to manhood and womanhood, they may die and leave vacant chairs at a lonely fireside. All things earthly may change that by an over-ruling and ever-loving Providence a larger and deeper permanence may be established. But Christ is ever the same in power, goodness, love, and all the essentials of His divine nature.

The Heroism of the Prince of Peace.

"I find no fault in this Man."—Luke 23: 4.

INDIVIDUALS and events form the wheels and shafts with which the power and providential wisdom of God moves the ages forward. Jesus of Nazareth is the most important Person, and the tragedy of the cross the most important event in all the ages.

All things with which God has to do in nature, in providence, or in grace indicate design which is worthy the Designer. That worth exists and consists, not only in the results to be achieved, but in the choice of method and appliance by which power shall be applied in the achievement of the divinely desired end.

Some details of the divine designs may be explained to finite intelligences when they see the phenomena, but the failure to see the design is not proof that it does not exist. True, there is mystery all about us, but the mystery is in us and not in the things about us. Mystery is only another name for

THE KING'S CONQUEST.

ignorance. That which we know now which we did not once understand was a mystery once, but is no longer such. And each fact newly discovered aids in the discovery and understanding of other facts. The evolution of the world from chaos into order, from a molten mass into plains, hills, seas, lakes, productive prairies, and forests, with teeming animal and blooming vegetable life, some of the processes of which are explained to us by modern science, are only partly explained to us as to God's design when we see man appear as the intelligent master of nature's mighty and beautiful forces.

But when we see the evident moral depravity of the race, and witness deeds of vice below the beast and worthy of fiends, by beings with possibilities of character and abilities of intelligence worthy of seraphim, creation is not yet fully explained as the act of an intelligent and benevolent Creator. Redemption from sin, so that by free choice of each moral being each might be an immortal and virtuous being making use of all earth's things and experiences to this end, would explain creation and vindicate its Creator. Such a plan is culminated on Calvary's cross. But such a reformation, if through faith in a Redeemer, must be through knowledge of the truth. The spread of the glad news to all the world, wherever human

THE HEROISM OF THE PRINCE OF PEACE.

beings are. And the final reformation of the earth through such faith, so that truth and virtue should prevail, not by fiat of Deity, but by the free choice of each individual believer, and the reception into an eternal world of glory of all who so use the probationary period and experiences as to out of all build heavenly character, would explain creation, redemption, and the divine authority of "the great commission."

Creation is explained by the tragedy of the cross, and that event is explained by the final salvation of the world from the thralldom of sin, and heavenly glory for all who believe with a faith in Christ which commands their obedience to His will.

God's great plan includes the salvation of mankind through the agency of humanity. So that the Redeemer "took not on Him the form of angels, but the seed of Abraham." And the world is to be saved from its personal and social evils through the agency of men and women, not by the direct interposition of any superhuman power or being.

There are three chief enemies to the evolution of the race toward God: Vice, ignorance, and superstition. Each evil has its antidote, and nothing else will destroy it. Darkness is expunged by light, cold by heat, and hunger by food. Nothing but light will

THE KING'S CONQUEST.

drive back the darkness; so vice can only be destroyed by virtue, ignorance by knowledge, and superstition by intelligent faith in God. Every step of advance in civilization means the driving back or the destruction of these enemies of civilization. And when the race seeks to advance, it finds the path guarded and defended by these enemies. It therefore requires heroism to overcome these enemies of human progress.

The race is composed of individuals. Virtue, knowledge, and faith, the only weapons affecting vice, ignorance, and superstition, are individual qualities. All the progress of society must be made through the leadership of individuals. Every step which the race has made in the onward march of civilization has been made because of the sturdy, courageous, self-sacrificing efforts of definite personalities. Hence, a hero is a necessity. The struggling mind of man, reaching toward higher and nobler things, meeting mighty opposition in the way, can not make the effort without heroic leadership.

Ideals are the advance guard of progress. An advancing civilization must be going toward an ideal. Hence, an ideal hero becomes a necessity. And as the elements of successful conquest lie in the direction of virtue, knowledge, and faith, that hero must have these elements to an ideal degree.

THE HEROISM OF THE PRINCE OF PEACE.

I have assigned to myself the pleasant task of undertaking to show, for our mutual encouragement and help, that Jesus Christ is such an ideal Hero; that He has manifested His heroism in such ways as command the admiration and applause of universal humanity; that He imparts to those who are associated with Him by a living, intelligent faith, the elements of His nature, and I will call your attention briefly to the inevitable conclusion that Christian heroism will some day make peaceful conquest of the earth, and the "kingdoms of this world" will have "become the kingdoms of our Lord and His Christ."

What is heroism? What is it to be a hero? To be heroic is to be, as Bailey has said, "A world man in whose heart one passion stands for all." It is more than being willing to die. "The miserablest day we live there's many a better thing to do than dying." (Darley.)

Let us mentally dissect the thought of heroism and find its constituent properties. Emerson says that "self-trust is the essence of heroism," and certainly none can be heroic who have not self-respect; and none can have self-respect who are not respectable. So that heroism lies deep in character. It is not doing something, it is being something. One may be a hero and not do a heroic thing, for "heroism is

THE KING'S CONQUEST.

usually manifest on occasion." But the occasion does not make the hero, and one may be a hero and do no very heroic thing for lack of opportunity or want of necessity.

One of the most important elements of true heroism is self-control. To be able to control oneself, to be master of every nerve and muscle, every passion and thought, under the most severe and exciting test, is majestic. "He that ruleth his own spirit is greater than he that taketh a city." To be able with patience to abide one's time is a mighty pillar in heroic character.

Christ acquired or at least possessed absolute self-rulership. For thirty years He lived in measurable seclusion, learning as all children learn in childhood, training His spirit as all youthful spirits must be trained, if at all. For He was set about by human limitations in His human nature. He was hungry and weary and troubled and sorrowful. Yet He awaited His time. Then, when He was brought before Caiaphas from Gethsemane, He had no hasty or unkind word. When the mob threw dust at Him and stoned Him, and brought Him bound before Herod, He held Himself in absolute self-control. When He was scourged, no angry look or crease of weak shame marred His visage, but during all that

THE HEROISM OF THE PRINCE OF PEACE.

shameful night and the day which brought Him to the cross, His face was wreathed with the heavenly light of absolute self-mastery; and when earthly friends had fled, and angels were ready to defend Him, with deliberation of mind and calmness of spirit, He prayed tenderly for His executioners and betrayers. He is the world's only Ideal of absolute self-mastery.

But there must also be in the heroic character unrelenting steadfastness and unrelenting firmness. Vacillation has no place in the composition of heroism. Christ was immovably steadfast. "The same yesterday, to-day, and forever." When He knew that the time was come that He should be received up, He steadfastly set His face to go to Jerusalem. But there must be in the true hero a gentleness equal to his firmness. Well-poised gentleness and firmness are the two wings with which heroic character must fly to the summit of successful conquest. They are the two oars with which the craft of heroism is to reach the shore of victory. One must not be greater or plied with more vigor than the other, else impediment or disaster is the inevitable result.

Captain Philip, of the *Texas*, who calmly stood upon the bridge of his battleship, with every man at his place, and when the opportune time arrived, set

THE KING'S CONQUEST.

the heavens trembling by the discharge of booming guns, and with relentless and unerring precision pumped tons of shot and shell into the bursting, burning sides of the enemy's ships until the decks were slippery with blood and bestrewn with the mangled forms of our Spanish foes, was an exhibition of heroism of which the American Republic would be ungrateful if it were not proud. But that was no more heroic than the equal kindness of heart and command of passion which lifted his hand and prompted him to say, with pathetic voice, "Do n't cheer, boys; they are dying," and which sent the tired sailors into the bloody sea to rescue their wounded enemies.

"The victor looks over the shot-churned wave,
At the riven ship of his foemen brave,
And the men in their life-blood lying;
And the joy of conquest leaves his eyes,
The lust of fame and battle dies,
And he says, "Do n't cheer, boys, they're dying."

"Cycles have passed since Bayard the brave,—
Passed since Sydney the water gave,
On Zutphen's red sod lying;
But the knightly echo has lingered far—
It rang in the words of the Yankee "tar,"
When he said, "Do n't cheer, boys, they're dying."

At the battle of Antietam, during the Rebellion,
a commissary sergeant, who was a boy only eighteen

THE HEROISM OF THE PRINCE OF PEACE.

years of age, had been left in charge of a wagon train of supplies in the rear of the fighting column. The day wore on, and the battle grew fiercer and fiercer. The boy had received no orders to go to the front, but he knew that his regiment would be famishing for food, and the enemy was between his retreat and the regiment. He was not trained to war, but only a few months before he had been kissed good-night and tucked softly in bed, with the benediction of a Christian mother's prayers. He has no merely soldierly duty to perform, for no order has been received. In the afternoon he grew nervous and anxious about his comrades at the front as he heard the heavy firing. He called for volunteers. He himself took the reins of the leading team. At double-quick they made through the enemy's lines, the shot screaming on every hand, until he reached his famishing regiment. His courage and heroism, his relentless persistency, was rewarded by his colonel recommending him for promotion. The promotion was granted. That regiment was the 23d Ohio. The colonel was Rutherford B. Hayes. The eighteen-year-old commissary sergeant was William McKinley. That persistency was heroic, but indicates the greatness of his character no more than the nurse-like tenderness and the constant devotion with which, in the midst of the

THE KING'S CONQUEST.

most arduous and perplexing duties which engaged a Chief Executive since the days of Lincoln, he cared for his sick wife and the manner in which he thus hallowed the American home. Gentleness is heroic. Jesus was the essence of tenderness. He took little children in His arms and blessed them. A penitent sinner heard His tender voice saying, "Go thy way and sin no more."

His gentleness was only equaled by His unbending firmness and stability of purpose.

It almost goes without saying that courage is a constituent part of heroic character. Merely physical courage is to be distinguished from moral courage. Many men can stand at the cannon's mouth without a tremor who will tremble under the smallest temptation to wrong-doing. Peter could draw his sword in defense of his Lord, but when he was taunted with being one of His disciples, the moral coward cursed and denied his Lord. Again, some are proof against such temptations, but are not proof against the alluring notes of flattery. Jesus was absolutely fearless and was absolutely unrelenting in the presence of any temptation. He came from His forty days' battle in the wilderness without a single taint of evil, though Satan's vantage ground of solitude had been the battlefield. He defied the social customs of the time

THE HEROISM OF THE PRINCE OF PEACE.

when it was to His purpose to do so. He talked with a woman, and a Samaritan woman at that, when it was contrary to custom for a man to speak to any woman publicly, and the Jews had no dealings whatever with the Samaritans. He accepted an invitation to dine with a Roman tax collector when such were despised by the people of His race. He observed the customs of society when it suited His purposes to do so, and went to a wedding in Cana. He also attended a banquet given in His own honor at the house of Simon. On one occasion, when they wanted Him to be crowned king, He refused the proffered honor with as much promptness as He accepted the invitation to dine with the publican.

When He was taken in the Garden, He extended His hands to be bound, and as they led Him before Pilate there was not a struggle on His part to be released. He bent His back for the cruel scourging, which was so painful that onlookers turned their heads from the sight, yet He met it without a tremor. They took Him to Calvary. There are three crosses, and three sockets cut in the rock to receive them. Two thieves are nailed to the two which are placed in the outside apertures; the other cross is laid upon the earth. Jesus is led to it, and is placed upon the rugged wood. But He does not struggle. Two strong

THE KING'S CONQUEST.

soldiers roughly put His hands in place, but one would have been enough, for He battles not for release. They drive the nails in His hands, but He does not cry out. They lift Him, and drop the cross into the socket, but there is no pleading that the pain be less. They offer Him the usual potion for deadening pain, but He turns His head and refuses it. Greater physical heroism was never seen before; it will never be seen again.

He *gave* His life. "He had power to lay it down, and He had power to take it again." This Star of courage is the brightest in the constellation of the ages.

But I note, now, that these elements must be manifest for a worthy object, else they do not indicate heroism. One who leaps into the surging sea or rushes into the roaring flame to exhibit strength or daring or to save some trifling trinket, is foolhardy, not heroic. He who would go into the ring to pound and be pounded is using physical power in a manner to degrade and not to help. But he who risks life in flood or flame to save life is courageous. And heavy blows exercised in the defense of the sanctity of the home, the virtue of woman, or the innocence of childhood, may be as musical as the strains of an angel's harp and as pure as a mother's good-night kiss.

THE HEROISM OF THE PRINCE OF PEACE.

The object of Christ's self-mastery, firmness, gentleness, and courage were the most worthy and dignified that could engage intelligent attention. "He came to seek and to save that which was lost." "He suffered the just for the unjust to bring us to God." "He was wounded for our transgressions. The chastisement of our people was upon Him, and with His stripes we are healed." This gives the most burnished charm and exalted dignity to His deeds and stamps them as superlatively heroic.

I note, now, that the heroism of Jesus was manifest in those ways which, when they are properly brought to the attention of humanity, command universal admiration and praise. So that it is literally true that if Christ be lifted up, His heroic character attracts all men. For, as Carlyle has said, "Hero worship exists, has existed, and will forever exist universally among mankind." When the ideal Hero is presented, all men will admire Him and praise Him, and the tendency will be to follow Him.

There is a universal admiration for those who risk life or lose life to save the lives of others. Such an one is universally admired. This hardly needs elaboration, the fact is so patent. In my native State of Iowa, many years ago, a plain working-girl, a little past sixteen, unwittingly made her name

THE KING'S CONQUEST.

a household word by a risk of life to save the lives of others. Near Boone, on the Chicago & Northwestern Railroad, crossing the Des Moines River, was a long trestlework bridge, more than five hundred feet in length, and standing above the river more than one hundred and fifty feet. A mile to the west is the little town of Moingona. East of the bridge, some little distance, was another bridge over Honey Creek. Between Honey Creek and the Des Moines River, near the railway track, in a little cottage lived Kate Shelley, her mother, and younger brothers and sisters. Kate's father had been the night-watchman at the bridge, but he was then dead. There was a terrible thunder storm, and floods had gathered in the creek and river. It was past nine o'clock, and no moon. The rain was falling in torrents, and the wind was blowing fiercely. Kate was looking out of the window of the cottage, fearing that the listless night-watch would be afraid of such a storm and fail to do his duty. She knew the danger, and looked toward Honey Creek. She saw the headlight of a freight engine drop into the creek, and she knew that Honey Creek bridge was gone. Moingona was the nearest station to warn. The river bridge was between her cottage and the station. She started on the perilous journey, thinking only of the passenger train from

THE HEROISM OF THE PRINCE OF PEACE.

the West, which would be due in a short time. She went to the bridge and started across the slippery ties. The wind swept so hard that she could not stand, but was obliged to creep on her hands and knees. The only light she had was the flashes of lightning. The thunders seemed treading every tie. The turbulent waves were rolling below. The rain dashed into her face and almost blinded her eyes. Her shoes were worn from her toes, and her knees were leaving bloody drops on every tie before she reached the shore. She leaped to her feet as soon as she had crossed the bridge, ran in the face of the rain and hail, falling exhausted on the floor of the telegraph office, having barely strength enough to say, "Honey Creek bridge is gone." The train was near. The operator flashed the news along the line. The train was flagged. No wonder that weeping ladies in silks smoothed the disheveled locks of Kate and pronounced blessings upon her. No wonder that the great State by its Legislature ordered a special medal made for her and made an appropriation for her support. No wonder that the Chicago and Northwestern Railroad Company has named its new million-dollar bridge over the Des Moines River "Kate Shelley Bridge." The world admires and applauds one who risks life to save life. Christ gave His life a ransom

THE KING'S CONQUEST.

for others. "To save unto the uttermost all who come unto God by Him."

He who gives liberty to his fellows is universally admired and honored. This is true of physical freedom. There is not so bright a page in Russian history as that which records the freeing of twenty-two millions of serfs by Alexander II. And because of that act, no name in Russia's honor roll is so universally admired as that of the breaker of those in bonds. But intellectual, political, and religious liberty have placed high upon the escutcheon of honor such names as William of Orange and Washington. Christ is the Great Liberator of the race. He died to make men free. "And whom the Son makes free is free indeed."

The world admires self-sacrifice. I do not mean that all men practice self-abnegation to a very large degree, but we do not always do those things which we admire in others. Selfish impulses often bind the soul when the better elements of the being sigh for the freedom witnessed in others. While it may be true that some degree of selfishness is quite universally practiced, unselfishness is universally admired. There is universal recognition of the fact that the most highly prized possessions can only be obtained and the most highly prized achievements be wrought

THE HEROISM OF THE PRINCE OF PEACE.

when there is widespread self-abnegation of the truly benevolent.

At Colloden, Scotland, there was fought, on April 16, 1746, a terrific and bloody battle, which settled the fate of the house of Stuart. The sands were saturated with the blood of the noble dead. In a few months there appeared, growing in profusion that covered the battlefield with a carpet-like beauty, beautiful little blue flowers of a kind unknown to the botanists of the time. These flowers had sprung from the blood-soaked soil. The seed had lain dormant for centuries, possibly for ages. Water could not coax the germs of life into vital action. These germs needed a baptism of human blood to make them grow. They were named the Colloden flower.

The flowers of highest virtue and most exalted nobility spring into life only when baptized with the warm flow of human sacrifice—self-abnegation and service for others. The life and death of Jesus of Nazareth constitute the most exquisite and faultless exhibits of superlative self-abnegation ever witnessed by the eye of man.

He was rich, and His riches were worth while. He became poor, and that poverty was inestimable.

His heroism was manifest in saving life, in giving liberty, and in abject self-sacrifice. These ap-

THE KING'S CONQUEST.

peal to the nobler elements of mind and heart in universal humanity.

Christ the superlative Hero not only awakens admiration for those who consider Him, but that admiration becomes impassioned love which impresses the soul of the one who commits all to Him in consecration and submits to be led by Him in Christian discipleship, with the same spirit of heroism, its manifestation being, of course, modified and limited by the opportunities and limitations of the individual disciple.

The spirit of the truly heroic is imbibed from Him. There is no true and full-orbed heroism where He is unknown. Some of its elements may be possessed, but there can be no rotund heroic character that is not built by His inspiration and after the pattern of His life. His Spirit imparts the all-conquering elements of heroic character.

Christendom's tabulated list of heroes would be long and brilliant, but above them all, like a canopy of light, there must sweep, to be true to fact, the name that God hath highly exalted and placed above every name, the name from which all others receive their luster if they shine, the name of Jesus of Nazareth, the world's Ideal Hero.

Standing on the Alpine heights of the protruding,

THE HEROISM OF THE PRINCE OF PEACE.

shelving rocks of the first decade of this mighty century, looking down the valleys of the future, not by prophecy, but by the light of reason and promise, I see a world without a shackled slave held in bondage of body, mind, or soul. All men are as free as the air they breathe. The world is deluged with plenty. No shriveled beggar stretches his quivering hand for unwilling charity. Vice has hidden its unshapely and repulsive face, and Virtue's radiant countenance cheers with optimistic hope. Her immaculate palm is extended in persuasive invitation to youth, who is led with laughing joy along the pathway of pure, intelligent, noble, and useful endeavor.

The grim-visaged specters of superstition have fled before the light of intelligent faith in the supernatural, and a well-poised confidence in God imparts abiding peace and quiverless hope in the presence of all mysteries of Providence and grace. There is universal peace between man and man, clan and clan, class and class, nation and nation. For the Prince of peace prevails. Nations shall not learn war any more. Battleships are dismantled, the professional man-slayer has been discharged, "swords are beaten into plowshares and spears into pruning-hooks." Implements of war have been fashioned into implements of peace and for the production of plenty.

THE KING'S CONQUEST.

The wilderness and the solitary place are glad, the desert blossoms as the rose under the touch of the heroic might of the King of kings and Lord of lords. The immaculate Hero of peaceful conquest reigns, and "the kingdoms of this world have become the kingdoms of our Lord and of His Christ."

JUN 30 1910

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: May 2006

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

One copy del. to Cat. Div.

JUN 30 1910

LIBRARY OF CONGRESS



0 017 658 535 3

